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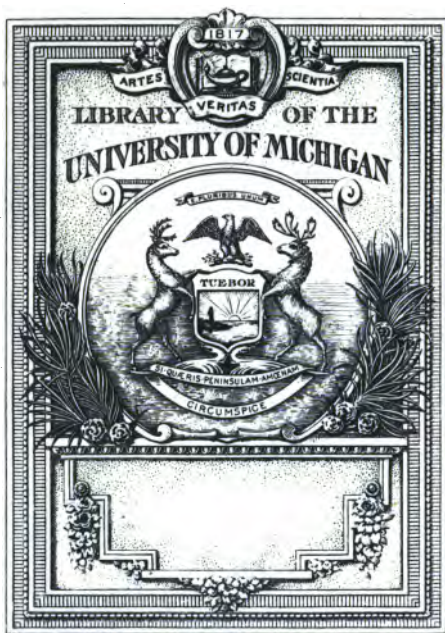
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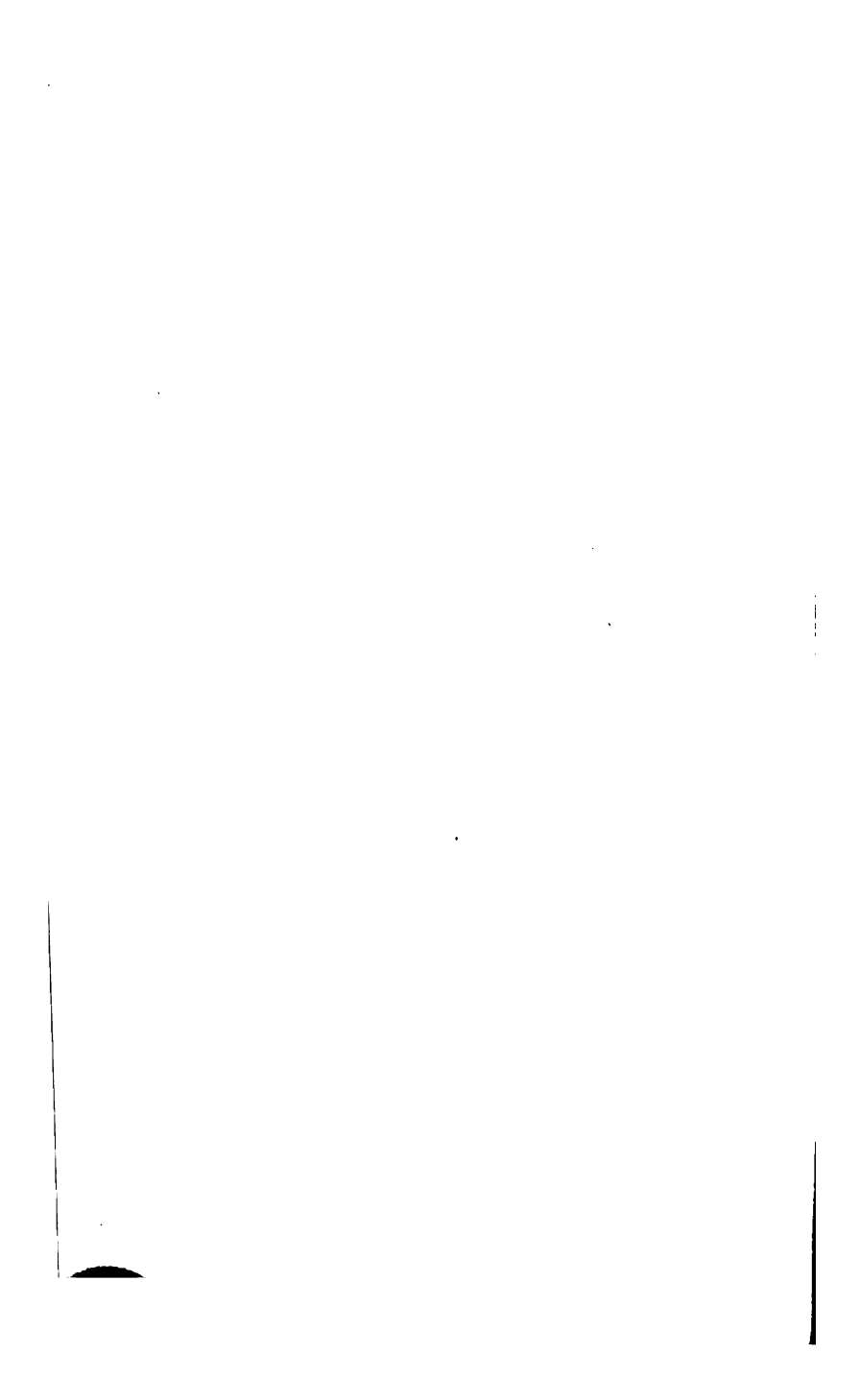
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ON

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THE CHARACTER AND WORK

OF

CHRIST.

BY

WILLIAM B. ^{*Benjamin*} HAYDEN.



44

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STEREOTYPED AT THE
BOSTON TYPE AND STEREOTYPE FOUNDRY.

TO

HORACE BUSHNELL, D.D.

OF HARTFORD, CONNECTICUT,

**PARTLY BECAUSE HIS POSITIONS HAVE CALLED FORTH THESE
REMARKS, AND PARTLY BECAUSE HE HAS VENTURED TO STAND
ALONE FOR THE TRUTH, — THESE PAGES ARE RESPECTFULLY
DEDICATED.**

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Request of
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2-1-1932

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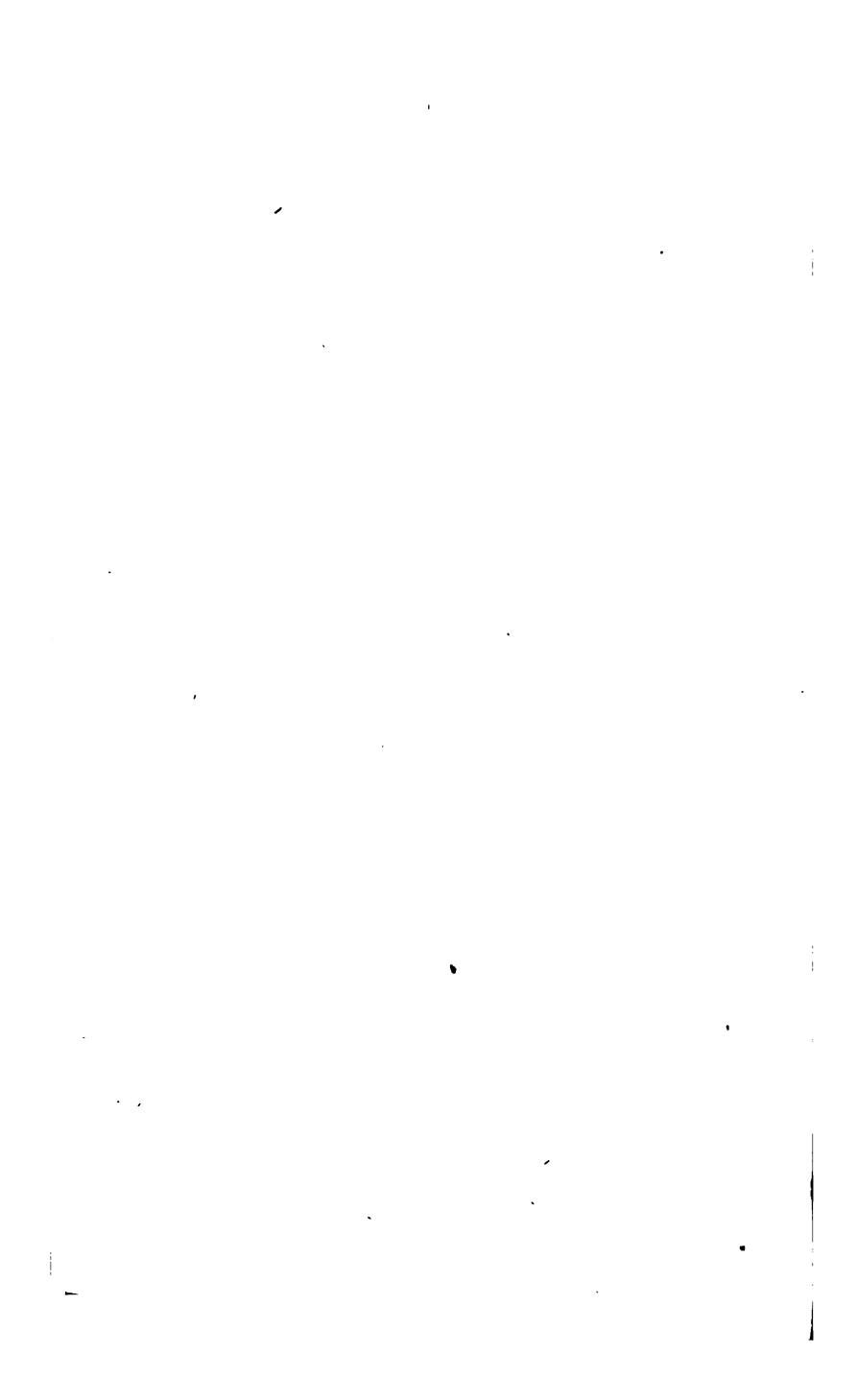
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PART I.

INTRODUCTION.



INTRODUCTION.

"GOD IN CHRIST. Three Discourses, delivered at New Haven, Cambridge, and Andover, with a Preliminary Dissertation on the Nature of Language, as related to Thought and Spirit. By HORACE BUSHNELL." Hartford: 1849. pp. 356. 12mo.

THERE has at last been a word spoken in New England, which New England was waiting to hear. The hearing has been general enough; it remains to see how far the heeding will extend. The man had come, who, from his known position, could gain the willing ear of all parties; and who shall say, that the occasions were not providentially prepared — New Haven, Cambridge, Andover — the three principal radiating centres of theological thought, and theological influence? On the return of their usual anniversaries, it was needful that somewhat should be said; and who so proper to utter it as one who was understood to have new thought upon vital subjects to offer? That all the lots should happen to fall upon the same person is in itself not a little singular.* We confess our expectations to be strong, that the book is destined to mark no inconsiderable era in the movement of the times: notwithstanding that some eminent authorities have pronounced otherwise. We are inclined to agree with the Rev. Dr. Bacon, that it will leave its impress on the religious

* Dr. B. delivered also a fourth discourse before one of the literary societies at Cambridge, entitled, "Work and Play."

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thought of the age. Not that the inherent force of the work itself will be able to exercise an overturning influence upon any of the dogmas or systems of the day; but that it is an indication of one of the processes which is going on in the mind of the age. As an instrument in the hands of the Divine Providence, for the suggestion to other active minds of new ideas, and as a means of putting them upon new trains of thought, and into new postures of contemplation, it may prove itself the conditional forerunner of ultimate results, totally beyond our present ability to calculate.

Our faith, however, arises in the power of that general system of causes, now so extensively operating upon the minds of men, of which this book is but one among the many effects. We do not suppose that its appearance will lead to a speedy or wide-spread reconsideration and adjustment of the subjects passed under review, by those minds which have spent the flower of their manhood in the construction and confirmation of the systems now in rule. They are pre-bound, as is well understood, to excise all thought on these subjects which does not come forth cast in the moulds, or enveloped in the drapery, they have prepared for it.

Like the silkworm, they have spun out of their own being a lengthened thread, with which they have wound themselves round, until they have finally become imprisoned in its folds. Therefore are the theologians very generally settling down into the conviction, that Dr. Bushnell is no longer "orthodox." The cause of new and more expanded views of truth has very little to expect, usually, from the architects of old systems. They have no doubt endeavored to do their duty in the past, and may have spoken well for, and ministered successfully to, the wants of their times; let us therefore wage no war with the men, but, gladly availing ourselves of all they have given us, pass on to the performance of our own duties in the present and for the future.

The same overruling hand that provided the occa-

sions on which these "Discourses" should be delivered, does not, we imagine, send the sower forth unless the soil be ready. And, therefore, while we do not look for any fructification to appear in those spiritual lands, which have had their fertilities drawn off, and their nutritive qualities exhausted in the luxuriant production of previous growths, we do hopefully commit it, in our anticipations, to the virgin mould of the more youthful mind. The younger portion of the audiences which gathered to hear,—with understandings not yet wholly filled with old matter, but still open for the ready reception of new ; with thought still fluid, and not yet fossilized by the pressure of system,—have imbibed, and will carry away with them, ideas and impressions which they will not easily get rid of ; and many will foster them as germs in their own minds, and, as they go forth into their various fields of labor, will become the distributing agents of them to others, as seeds are scattered every where by the wind. Upon the minds of many youthful readers, too, will these words drop, like bits of heavenly manna.

The mental life of humanity appears to be evolved, as it were, in laminæ, or strata, each last one overlying the preceding ; developing, it would seem, not by continuity of growth in a right line, but infolding, by an ascension of state, a fresh wave from out the everlasting fountain of being. So that at the arrival of every new generation upon the stage, it comes prepared, from the mere peculiarities of its intellectual position, to perceive all the great truths under an altered aspect, including in its field a wider range of objects. Thus, on its first entrance into active life, it comes into the spontaneous possession of a great organic inheritance, accumulated by the intellectual and moral labors of the ages, and transmitted as its patrimonial estate.

And never did a generation of men emerge upon the historic field amid so rich an accumulation of materials, and with so brilliant a prospective spread out around them, as that which is just now passing into the active

offices of life. For them has modern science pushed out her energetic inquiries into every province of the domain of nature; crowding back the dusky veil of the unknown, on all sides round, to an immeasurable distance.

The hardened leaves of the earth's crust have been interrogated, and made to yield up the secrets of the geologic history. The solid substances of nature have been induced to fly apart, and to reveal the wonders of their mysterious combinations. The multiplied forms of animated existence have thrown open to the inquisitive eye, wider than ever before, their interior chambers of curious mechanisms and structural complexities. Earth, air, and ocean, changed in their aspects, and in their relations to us, are every where covered with the footprints of the votaries of knowledge, and dotted with the monuments of their achievements.

The facts in relation to man, psychological and physical; his origin, races, monumental antiquities, and history; his languages, literatures, and arts; his migrations, settlements, and wars; his laws, governments, and institutions; his trade, manufactures, and political economies; have been collected in unparalleled profusion, and colligated under new and vaster generalizations. The operation of physical causes and conditions upon him, and his reaction upon them in the production or acceleration of the historical phenomena, have been observed, and arranged with a nicer discrimination, and made to throw their predictive light with a clearer precision into the future.

Having mounted to a more refined epoch in his history, the imponderable agents of nature begin to reveal their subtleties to his view, disclosing a new and latent universe within the other. Wires have become the nerves which connect the ganglionic centres of the body politic, and man is in momentary communication with his brother man, the planet over.

These tremendous extensions of the field of natural knowledge have thrown back a flood of light upon the

departments of man's moral and religious nature and relations.

Not satisfied with this, Science, wrapping her purple mantle about her with more than imperial dignity, has trod forth into the depths of the unfathomable spaces, where the oceans of constellated worlds dance, like clusters of down upon the morning breeze, and extending thither the reign of the great Cosmic Laws, has incorporated into ^{the} vast, complicated, but harmonious empire the whole universe of God; calling upon man every where to bring his own interior moral cultivation up to a standard and corresponding harmony, that the blue dome of his spiritual heavens may mirror back the brilliance of these sparkling scenes.

Meanwhile, yonder, in one corner, pent up behind their bulrush battlements, couched in a series of verbal formulæ, describing the features of a landscape which has passed away, lie the theologies of the day. Strange growths, indeed, for this middle of the nineteenth century — scholastic shadows of ages long past, projected forward into our times. Of course, every one will understand that we here speak only of dogma; not of Christianity in its spirit, or as embodied in its Divine documents, or in the life. These last never before exercised so profound an influence over the minds and hearts of men as at the present moment: while mere literal dogma, probably, never so little. The different bodies of Protestant Christians were never before so much split up and subdivided on the details of dogmatic teaching, and yet were probably never so thoroughly united in spirit; never did the great body of believers more clearly recognize and realize the distinction there is between Christianity itself and that group of speculative beliefs, with which it has become encumbered. Most happily has Dr. Bushnell characterized them; giving in a single word a volume of description. "*Ptolemaic*" enough they look, with their grim physiognomies; composed of the dried skins and husks of truths, rather than their living forms.

To many staid and sober ears it may sound strangely, and even as visionary, to hear it asserted that Protestant Christendom is likely to shed its dogmatic coat. But yet nothing is more certain than that it will do so; and that at a day perhaps not so far distant as many would be disposed to imagine. Such a consummation would, indeed, be nearly hopeless if it were to be accomplished through the conversion of any class of dogmatists over to some new faith; but becomes a far more probable event, when we reflect on the greatly altered mental position of every new generation. After it shall have come to pass it will appear to be a normal looking phenomenon enough, and no one will be greatly amazed at it. The chief surprise, perhaps, will be occasioned by the slowness of the process by which it will be seen to have been accomplished. But why should it appear more strange, than that one half of Catholic Christendom should have changed its belief and become Protestant?

We cannot think that it will be doubted, by any who have sufficiently pondered the subject with this view, that our various systems of schematic theology, as seen through the philosophic speculum, wear a kind of abnormal and unsatisfactory aspect. There is a certain unspeakable incongruity and want of harmony between their truths, as they are called, and the truths brought before our contemplation in the works of nature. In the systems, things seem to be governed arbitrarily, and to go by jumps, while in the universe around, every thing is stamped with the impress of Order and Law. Hence that development of scepticism, running in parallel lines with Protestantism, which Dr. B. refers to, and which has been remarked upon by so many others.

In that temple to which the new spiritual man may, if he chooses, come, by a right application and true use of the secular culture which the times provide, a vast army of new conceptions will necessarily body themselves forth, refusing to take upon them the old forms while traversing the old localities. And thus

the new thought will burst the old formula, by a law as real, as progressively operative, and as divine, too, as that by which the creeping caterpillar is transformed into the winged butterfly, and the cankerworm becomes a flying moth.

To authenticate one's thought to another on the same plane of vision, where an appeal is ready to an acknowledged set of authorities, by the application of common methods, or where the letter of a canon is decisive of truth, were an easy undertaking. But to do so after a progression in state shall have translated the thinker beyond the field swept by the ancient authorities, to a stand-point overlooking theirs, this becomes a very different matter. Things at once begin to change their names, and a mutual misunderstanding ensues. Their mighty rivers are to him little streams; their cloud-capt mountains he sees only as distant hills; while before his eye open up long vistas of landscape, which their geography left entirely out of view.

Suppose there should be two residents of a certain portion of the Connecticut valley, who had spent their days amid its scenes, and who, by observation and by visitation, had become thoroughly familiarized with the details of its localities; and suppose that one of them, and not the other, should for the first time in his life visit Mount Holyoke, and get the view of these same scenes presented from its summit. That the objects would arrange themselves before his eyes, wearing new and picturesque forms, and under novel and vastly modified relations, is at once seen and comprehended. But, changed as would be the aspect of things around him, the alteration of view, caused by this spatial elevation, would not be so great as that which is experienced by the subjects of that spiritual transition we have been endeavoring to contemplate. And when our supposed individual should return to his neighbor, every one can understand the difficulty he would have, should he attempt to communicate to him an adequate idea of the prospect, as it presented itself in one view,

to his own perceptions. And it will immediately suggest itself that the only way in which he could completely accomplish this, would be to take him bodily to the same point, and let him view it as he had done.

So in the case of the spiritual prospect spoken of: the difficulties to be encountered by one who should endeavor so to present it to another as that he may reproduce even a faint picture of it for himself, would seem at first sight well nigh insurmountable; as this latter would require not only clear and definite conceptions, accompanied with great perspicuity in their setting forth; nor merely the translation of a physical body to a certain point; but would involve an elevation, or lifting up, of the Spirit of Man — often a far heavier substance — to a point from which the same mental landscape would become visible to him.

It is this latter task which Dr. Bushnell, in the work before us, has undertaken to perform. He has endeavored to construct a bridge from the old citadel of Calvinism, over to a new city which he has discovered, so that those who might otherwise be afflicted with dizziness may be safely conducted across. And this, of course, brings us to his "Preliminary Discourse on Language."

As we do not intend to detain our readers long on this portion of the work, we will briefly state that, according to our conceptions, the author has struck upon the true philosophy of language. His investigations in this department seem to have led him to the following results: —

I. That all language is a human product, in the same sense in which are all the other creations of man, that are the results of general laws.

II. That in all languages there is first developed a "noun-language," consisting merely of the names of sensuous objects.

III. That the next stage of development is a language of intelligence; in which the names of physical objects are transferred to a secondary sense, and used

as types, figures, or analogues of emotions and conceptions out of the conditions of space.

In the same direction as this latter proposition, but lying a little beyond it, is another truth, which he appears to have perceived pretty clearly, and has subsequently applied to the substantiation of his view of "the insufficiency of language for the purposes of dogma."

On page 21, speaking of the experiments of two supposed language makers, he says, "It is only as there is a *logos* in the outward world answering to the *logos*, or internal reason, of the parties, that they can come into a mutual understanding in regard to any thought or spiritual state whatever. To use a more familiar expression, there is a vast analogy in things, which prepares them, as forms, to be signs or figures of thoughts, and thus bases or types of words."

And again, page 25, —

"All things out of sense get their names in language through signs and objects in sense that have some mysterious correspondence or analogy, by which they are prepared beforehand to serve as signs or vehicles of the spiritual things to be expressed."

Farther on, he again comes into the immediate presence of the great law of these analogies, in a few paragraphs which we shall venture to extract, although our allotted space will scarcely allow it. They occur on pages 28, 29, 30, and 31.

"As a further illustration of the same general view, I would refer the reader to a beautiful theory, if it should not, rather, be called discovery, of Professor Gibbs, relating to case in grammar, or more particularly to 'case in the Indo-Germanic languages.' The exposition of this theory will be found in the *Christian Spectator*, vol. ix. Here it is shown that, as words themselves, or the bases of words, are found in space, so they are declined, or formed into grammar, under the relations of space. Thus it is ascertained that there is one case which represents the *where* of a predicate, a second

the *whence*, a third the *whither*, a fourth the *by* or *through what place*,—this, in regard to words taken in their most external and physical senses. And then, precisely as physical objects become types or bases of words having an intellectual significance, so, or in virtue of the same kind of analogy, the relations of space under which we find these objects ascend with them to partake in their elevation, and shape their fitness to the uses of the mind. Thus, in the department of mind or spirit, four cases are found answering to the four just named, employed no longer to denote external relations, but the internal relations of thought and action,—an internal *where*, *whence*, *whither*, and *by* or *through what place*. Professor Gibbs does not undertake to verify these deductions, except in the particular families of languages under examination.

“Still it is very obvious that such results in grammar do not take place apart from some inherent law or system pertaining either to mind, or to outward space, or to one as related to the other. Indeed, it is impossible, with such a revelation before us, not to take up at once the sublime conviction just named, that grammar itself is, in some sense, the outer world,—in the same way as the terms or names out of which language is constructed. In this view, which it is not rash to believe will some time be fully established, the outer world is seen to be a vast menstruum of thought or intelligence. There is a *logos* in the forms of things, by which they are prepared to serve as types or images of what is inmost in our souls; and then there is a *logos* also of construction in the relations of space, the position, qualities, connections, and predicates of things, by which they are framed into grammar. In one word, the outer world, which envelops our being, is itself language,—the power of all language. Day unto day uttereth speech, and night unto night showeth knowledge; there is no speech nor language where their voice is not heard; their line is gone out through all the earth, and their words to the end of the world.

"And if the outer world is the vast dictionary and grammar of thought we speak of, then it is also itself, throughout, an organ of intelligence. Whose intelligence? By this question we are set directly confronting God, the universal Author, no more to hunt for Him by curious arguments and subtile deductions, if haply we may find Him; but He stands **EXPRESSED** every where, so that, turn whichsoever way we please, we behold the outlooking of His intelligence. No series of Bridge-water Treatises, piled even to the moon, could give a proof of God so immediate, complete, and conclusive. In such a view of the world, too, and its objects, there is an amazing fund of inspiration, elsewhere not to be found. The holding of such a view is, in fact, sufficient of itself to change a man's intellectual capacities and destiny; for it sets him always in the presence of Divine thoughts and meanings; makes even the words he utters luminous of Divinity, and to the same extent subjects of love and reverence."

Now, this is the outer side of one of the most sublime truths, or laws, in relation to the method of the universal immanence or omnipresence of the Divine Spirit in nature. As seen from the other or inner side, it reveals itself as the invariable law of creation. The Divine conceptions, being endowed with a creative energy, express themselves artistically in space. This is a developing, a gradual process. Thus a physical object is a crystallized idea; literally, a *word of God*, a Divine thought expressed. Now, the spirit of man is also a product of the Divine Mind; and his psychological attributes are in harmony with the physical universe. Therefore, when the process of interpretation begins, — that is, when man begins to observe the objects of nature, and to construct his sciences, — we reverse the order of creation, beginning with the lowest and outermost objects of sense, and, tracing upwards, we ascend from space to spirit.

And the reason why the names of these physical objects "are fitted to become the types or bases" of

spiritual words, is because the objects themselves are the outward shapes which spiritual ideas have taken upon themselves as a condition of their coming into space, which ideas they inwrap within them as their essence, and which are the efficient causes of their creation. And this law of Divine symbolism, applied to the interpretation of the Scriptures, which are the revealed Word of God, gives us an authoritative expounder more infallible than the papacy, and under it the physical sciences become the most important branch of theology.

There is also another law in relation to our interpretation of Nature, which reveals itself as we proceed in the investigation of her phenomena, closely allied with the above, and constituting a collateral branch of it. We mean the constant parable under which the works of nature every where address us: first, presenting themselves under the obvious forms ordinarily perceived by the untutored mind; and, secondly, under the more recondite forms in which science makes them known to us. Thus we cast our eyes aloft, and perceive a blue sky: it appears to be solid, and mankind live on for ages in daily view of it, and find no reason for changing their opinion. And so in regard to the relative positions of the heavenly bodies and the earth; the apparent motion of the former, and the apparent fixity of the latter. And in short, the same law runs throughout all the departments of physical knowledge, as any one may easily verify and illustrate for himself by calling up to his mind the instances of it in astronomy, optics, chemistry, &c. The senses give us one report in regard to the external world; the instructed intelligence, or science, another. The first is, as things *appear* to be; the second, as they really *are*. So much is this the case, that a great philosopher has said, that the progress of science has been little else than a reversal of the decisions of the senses. Hence we have two very distinct departments in all modern civilized languages, separated from each

other by this very law — the first, a popular language, or “common parlance,” in which we speak of the phenomena of the outward world as they appear to us — as they ordinarily strike the senses; the second, a scientific language, which the scientific consciousness has constructed for itself, in which we attempt to give an accurate account of these same phenomena as they really exist. Now, it is in the application of this latter law, we conceive, that Dr. Bushnell would find the grounds necessary to substantiate his view of “the insufficiency of language for the purposes of dogma.” The *popular language*, which we have referred to, and which is the language of the Scriptures, and the language of the theologians, is indeed insufficient for such purposes. In this he has truly argued. It is true to him in his present position, and so far we agree with him. But we are not prepared to allow, what the Doctor’s positions may seem to some to imply, that the construction of a correct theology is impossible. On the contrary, we believe that an enlightened rationality, or the “dialectic reason,” if you like the term better, can, and will, construct for itself a language sufficiently accurate for such a purpose; and that we shall have such a theology. Why not a correct science of theology, as well as a correct science of astronomy? We can never comprehend the nature of God, nor of man, nor their relations, ontologically, of course. Nor can we comprehend astronomy ontologically: but we may, if we like, come to a correct understanding of both, phenomenally.

It was necessary that astronomy should come first, that the theology might come afterwards. For man can never comprehend any spiritual truth, until he has acquired some physical ideas into which to receive it. And the introduction of such a theology might give as great a shock to the prejudices, and involve as great a revolution in the ideas, of the Christian consciousness of this day, as the Copernican system did to the

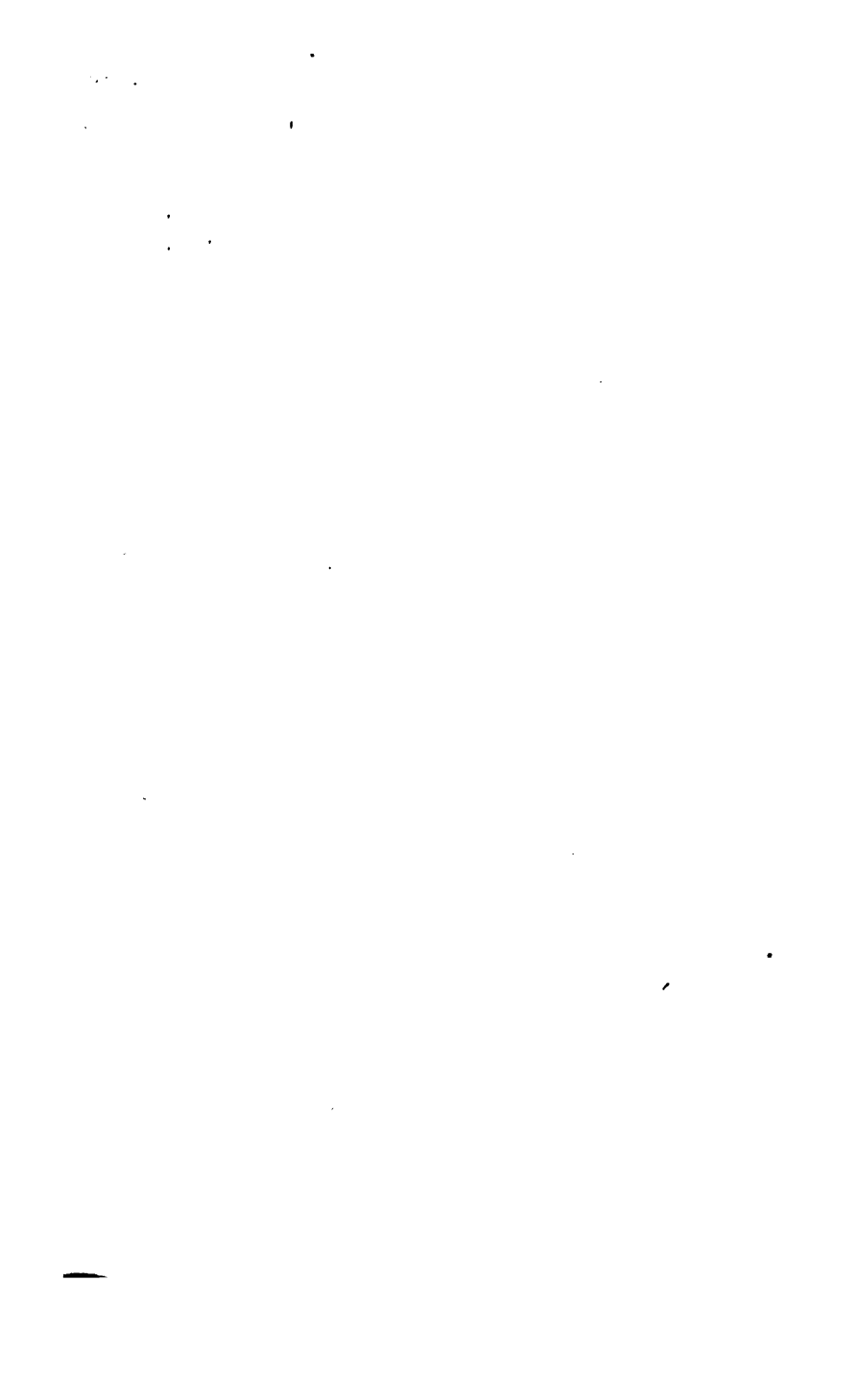
prejudices and ideas of the sensational consciousness of that day.

Now, the construction of such a theology, as will be readily discernible, is not to come by the holding of "creeds" and all definite doctrines in abeyance; but, on the contrary, through the increased positivity, definiteness, and living force of our Christian beliefs. In this we do not differ from Dr. B. so much as might at first seem, for (on page 79) he says, "If, then, it please any one to believe, notwithstanding the present incapacities of dogmatism, that when, through science, we are able to see things physical in their true force and relations, having, also, within us, imbreathed by the Spirit of God, a comprehensive heart, and feelings sufficiently cleared of prejudice to behold, in the universal mirror of God, His universal truth, — if, I say, any one please to believe, that now the Christian world may arrive at some final and determinate apprehensions of Christian doctrine, I will not object. But, if they do, observe, it will only be that they have settled, at last, into a comprehensive reception of the universal symbolism, and not that they have invented a few propositions, so intensely significant and true, as to dispense with all besides."

In all this we most heartily concur, and also fully agree with him in what he has said in regard to the dogmatisms of the day, but feel impelled to express ourselves in a fuller tone of hopefulness on the incoming of this better teaching, and this "true reviving of religion." Upon our own vision, we confess, its ultimatum does not loom so dimly, nor its realization look so depressingly distant.

We have already delayed longer, and said less, upon this "Discourse on Language" than we intended, and must therefore hasten to a close. On the whole, we may say with truth, that it is a powerful and satisfactory essay, and one that is "intensely needed" at the present moment. One great difficulty in its way,

however, will be, that those whose state of mind requires it most, will be likely to ponder it least. Its strictures on the verbal logic, and the countenance it affords to the succeeding views of the Trinity and Atonement, may call forth many attempted replies; an answer, never.



PART II.

THE INCARNATION.



THE INCARNATION.

THE doctrine of the Divine Incarnation is the great central Fact of the Christian system. And the views we hold concerning this central truth will always throw the diverging rays of their light over every subsequent branch of our religious teaching. Hence, it has been in every age of the church a subject of Christian inquiry, which has excited the deepest interest, and occupied the profoundest attention of her thinkers. After the lapse of certain indefinite periods of time, the mind of some one or other of the branches of the Christian fold appears to return to the reinvestigation of this and its kindred doctrines; and endeavors, with the aid of supposed lights, gathered from new and more extended fields of general knowledge, to make some fresh advancement in the clearing up of the difficulties which cluster around them, and in the solution of the mysteries in which they are enveloped.

Definite conception is the goal which the human understanding, by a law of its constitution, always proposes to itself; and towards this goal it is unceasingly striving to tend. It is useless for any class of doctors to say that the question is settled, and that any further inquiry is either needless or hurtful: this simply means, that *they* are settled in their present opinions, and have no wish to penetrate farther. So long as a vast amount of honest and intelligent mind is unsettled on the subject, the inquiry remains open, and will be prosecuted. Their reply, therefore, contains no satisfactory answer to those who feel otherwise, and serves

solely to indicate their own position. To such, it certainly is not an open question, and consequently they are not the persons who are called upon to enter the discussion. Why should they discuss what is already settled? It is not necessary that they should be disturbed in the calm serenity of their faith; but it is necessary that others, who have not yet arrived at so enviable a resting-place, should be allowed to climb up thither by the help of the best appliances which their intelligence can command. The investigation therefore addresses itself entirely to another class of minds; those who have not their opinions so completely made up.

If the aspirations of a religious soul after clearer and more comprehensive views of Christian truth cannot be innocently indulged, then the longings of the appetite for food cannot be innocently indulged, and hunger is a sin. Language such as we have referred to, when viewed in the light of contemporaneous movements, opens the door to the suspicion, that those who can make use of it are laboring under some singular misconception of the temper and wants of the times upon which they have fallen.

In following out our proposed plan, we shall take Dr. Bushnell's "Discourse on the Divinity of Christ," delivered at New Haven, for the basis of our observations; and while we do not intend to follow him minutely, shall yet be naturally led to shape what we have to say with a general reference to his positions.

The Discourse opens with the assumption of the essential and real Divinity of Christ in the best, or orthodox, sense; alleging, as the grounds of this, the uniform teaching of Scripture. We believe, with the author, that this fundamental and all-important truth would never have been called in question by any class of Christians, had not the modern dogmatic methods of teaching the Tripersonality surrounded the subject with so many difficulties repugnant to an enlightened reason. On the same grounds, then, are we willing to

pass immediately with him to the consideration of the common "orthodox views of Christ and the Trinity." On this subject, he has occupied about seven pages with what, considered with reference to the present juncture, appears to us rather important matter. It contains a succinct, and at the same time one of the clearest, and most studiously candid statements of the usual Trinitarian views we have ever met with. It approaches as nearly as it is possible, perhaps, to being an exact *geography* of the different doctrines of this subject as they lie in the Christian mind of the day. It is difficult to imagine that any of the parties would wish to dissent from it, for the various shades of opinion are correctly represented. We shall content ourselves with a few extracts in relation to points on which we feel the chief interest.

"A very large portion of the Christian teachers, together with the general mass of disciples, undoubtedly hold three real living persons in the interior nature of God; that is, three consciousnesses, wills, hearts, understandings. Certain passages of Scripture supposed to represent the three persons as covenanting, coöperating, co-presiding, are taken accordingly so to affirm, in the most literal and dogmatic sense. And some very distinguished living teachers are frank enough to acknowledge that any intermediate doctrine, between the absolute unity of God and a social unity, is impossible and incredible; therefore, that they take the latter. Accordingly, Father, Son, and Holy Ghost, are, in their view, socially united only, and preside in that way, as a kind of celestial tritheocracy, over the world." (p. 130.)

We presume there are no parties who would wish to question this statement. If it should be doubted, a reference to some recently published works, where such ground is taken, will easily verify it, as well as an appeal to the consciousness of individuals. Again the author says,—

"But our properly orthodox teachers and churches,

while professing three persons, also retain the verbal profession of one person. They suppose themselves really to hold that God is one person; and yet they most certainly do not; they only confuse their understanding, and call their confusion faith. This I affirm, not as speaking reproachfully, but, as I suppose, on the ground of sufficient evidence; partly because it cannot be otherwise, and partly because it visibly is not. No man can assert three persons, meaning three consciousnesses, wills, and understandings, and still have any intelligent meaning in his mind, when he asserts that they are yet one person." (p. 131.)

We freely confess our inability to conceive how any person possessed of the least spark of rational power, who will considerably follow the author through his statements, and then have the patience to hold out this whole subject carefully before the eye of his understanding long enough to get its image thoroughly impressed upon his mental retina, can get away from the conviction that the dominant theologic systems have fallen into a state of inextricable confusion on this and the adjacent points. The fact that the writer of these extracts has come to so clear a perception of this himself, while still in the supposed holding of similar doctrines, and surrounded by their influences, is itself a strong confirmation of the truth of such a conclusion; for we cannot suppose that he would willingly differ from his brethren on questions so important; and are therefore obliged to refer it to the overwhelming pressure of truth upon his mind.

Once more, he says, (p. 133,) "Thus, it is sometimes protested that, in the word *person*, nothing is meant beyond a 'threefold distinction;' though it will always be observed that nothing is really meant by the protestation; that the protestor goes on to speak and reason of the three, not as being only somewhats, or distinctions, but as metaphysical and real persons."

The above contains more of truth, we conjecture, than will be readily acknowledged in some quarters;

and yet a refutation of it would be found an exceedingly difficult task.

When language, such as the passages we have quoted, can proceed from the mouth of one who has been bred up in orthodoxy; who has lived as a preacher of it; who continues to retain his old connections and position, and still to assert the validity of his present views, it is a hopeful sign of the times; and shows, whatever may be said of the rigidity of their dogmatism, that the Congregational churches of New England are the nursery of an enlarged and substantially free inquiry. They undoubtedly encircle within their precincts a great body of mind, not only fully disposed, and completely competent, to occupy the foremost rank in the advancing intelligence of the age, but also ready to enter boldly upon any change of views which such advancement may seem to necessitate. There has evidently been a change wrought in respect to some things. A man is not now so readily ostracized, or thrown overboard, as he would have been twenty-five years ago, for attempting to broach more rational views, or rising to higher conceptions of Christian truth. It is true, as we have noticed, that the *schools* have very generally spoken out,—Princeton, New Haven, Bangor, and, probably, East Windsor next,—but the schools, we fancy, do not always express the entire opinion of the churches. There can scarcely fail, we think, to be among them many who have experienced mental difficulties, and who are tending towards mental extrications, similar to these portrayed by Dr. Bushnell.

We next come to the real matter in hand, the peculiar views of Christ and the Trinity set forth in this volume. We understand Dr. Bushnell as very clearly enunciating a great truth, which, under a three-fold form of statement, would stand thus: first, the strict personal unity of God—one mind, will, consciousness; second, Jesus Christ is the manifestation of this Person in the flesh; third, the divine and the human natures in Christ are not two distinct subsistences, but constitute one soul.—

That this thesis, once established, would revolutionize the whole fabric of our orthodox theology, is seen at a glance. That so distinct an utterance of it, thrown out at this time upon the Christian consciousness of New England, will not return void, and that it will have an extensively modifying influence upon our theology in future, may be naturally expected. Coming down upon this truth from the side of the "Absolute," and treading in the path of the school of Schleiermacher, the author undertakes to verify his view, first, by a reference to the "incidents of the revealing process," and next, by a solution of the difficulties which might be supposed to be started from different points of the question.

Taking our stand upon the merely human side of the subject, it shall be our present purpose to view some of its aspects simply in the light of the evangelic narratives. The man, Christ Jesus, is there represented as entering upon his existence under a parentage half divine, half human. With our eyes constantly fixed upon this fact, let us consider the normal consequences likely to flow from such a development. There can be no difficulty in conceiving that such a being would constitute one simple unitary personality; for every human being has a similar dualistic derivation. And the specific traits of character, — moral, intellectual, propensive, — inherited from each parent, are often clearly distinguishable by the individual himself, and by others; and the distinction always exists, though often too occult for observation. The child Jesus, then, would inherit two classes of psychological qualities; the one class, derived from the mother along with the material body, would partake of the depraved appetites, affections, and other finite attributes of our common fallen human nature; so that there would be a sufficient ground in his person for the predication of such language as is used in Scripture, implying a simple human character in him. The other class of qualities would be derived from, or would consist in,

the indwelling in him of so much of the Divine nature as would normally enter into his personality on account of his divine paternity. This latter class would furnish the grounds for those passages of Scripture where a divine nature is ascribed to him. Both modes of expression would be true, and it would require both modes to set forth the whole truth. We do not know why the organic conjunction of the two sets of Psychical qualities should be conceived to be destructive of the unit of consciousness, in this case, any more than it might be supposed to be in the ordinary human subject. If any one should feel difficulty at this point, we can only say, consider it profoundly, and let us have the benefit of your deliberations.

There would be a distinct consciousness, undoubtedly, of two diverse kinds of emotions and other mental affections, and as distinct an attribution of these to their respective origins. And the two kinds of states of consciousness which would hence arise, as the one or the other kind should for the time predominate, may justly be taken to solve the apparent contradiction of the two kinds of language which we so often find the Savior uttering in regard to himself; namely, that in which he prays to the Father, speaks of him as of a higher power, or of himself as subject, or as the Son of Man, and other apparently human language; and that other mode of expression, in which he unhesitatingly assumes eternity, omnipotence, omnipresence, and the other confessedly divine attributes, to himself.

It need not detain us to inquire what particular portion of the soul of every ordinary individual is derived from the father, or which from the mother, or whether there be any fixed determinate proportion between them. It is sufficient for our present purpose, and which is an undeniable fact, that there is a mingling of the two classes of qualities, in *some* proportion, in every human being. That the phenomena of the generative transmission of mental qualities

are evolved under the rule of some permanent laws, will not be doubted by any who are likely to follow us in this inquiry ; whether those laws, in the present state of knowledge, can be ascertained, is another question.

In the case before us, it is certain that the more external portion, so to speak, of his nature, the bodily appetites and propensities, and the lower, or sensational department of his understanding, would be derived from the mother,—they could not have been from the divine nature. Now, in view of these circumstances, what will normally take place in the unfolding life of such a character? The body will grow in stature, like other human bodies, for that is wholly human, and subject to the laws of space and nutrition. The intellectual faculties, so far as human, will grow—that is, expand in power ; the divine, on the other hand, cannot grow, they can only be developed—that is, brought forth to view. Would such a mind be subject to any errors? No: for whatever false impressions the sensuous perceptions might introduce into the vestibule of the understanding, the Divine Intelligence within would immediately correct and expel. So that whatever should become, so to speak, the furniture of its chambers, would be wholly divine, not human. Could such a person suffer temptation? Yes; for he has all the desires, appetites, and affections which are the subjects or channels of temptation; and the objects which gratify them would be constantly presented to him. Could he yield to temptation? No; the divine nature within him could not suffer him to yield, for it would correct a wrong impulse at its rising. If every wrong impulse were repressed and mortified at the moment of its inception, the depraved appetite or propensity in which it originated would gradually die; and thus would perish and be dissipated one of the human constituents: and if that which was human perished, that which was divine would fill its place. If one human appetite, by constant resistance, were

thus to be slain, and a divine principle of life infused in its stead, then all the human appetites, desires, propensities, qualities, and faculties would, in succession, disappear, and their offices would be filled with divine tenants.

It is impossible that this process should not go on so long as Jesus should remain upon the earth. For temptations must continue to be offered to his desires so long as those desires remained unextinguished in him, and so long as he was in a world where temptations are. And it is just as certain that he will not yield to them. And it is also certain that if an evil propensity be not gratified, but mortified, it will gradually die out, and the life which is in its place will become purified. As it is impossible that this process should not continue to go on, so it is impossible that it should culminate in any but one end; namely, the final extinction of the human nature in its totality, and the consequent superinduction of a divine nature in its stead. Thus, it would be necessary that the Son of Mary should progressively die, in order that the Son of God might be seen by us the more distinctly to live; and the fulness of the meaning of his mission consists not merely in what he *was*, as the Son of Mary, divinely conceived, but in what he *became*, through the processes of an organically divine life. Thus he bridged over that otherwise impassable gulf between the Infinite and the Finite, from the Absolute to the Relative, opening up through his own person a way of communication—becoming Mediator—between man and God. For he was God, and became man; not a merely natural man, or material man, as indicated at first by his maternal parentage, but a Divine Man,—that is, again, Infinite Man, manifesting within the field of finite conception the express form and image of God, offering Himself as the perpetual object of our worship, not as the Son of Mary, which now he is not, but as the Son of God; and if as the Son of God, then as God himself,—for God cannot be divided.

Thus, Father and Son are not two disjointed personalities; but the name *Son* is given to that humanitarian garment with which the Divine Being wrapped Himself about, that He might descend and render Himself visible to our race; and the name *Father* is given to the indwelling Essential Divinity so enwrapped. Hence, as the natural human medium in which he was enveloped fell off, so to speak, piece by piece, and was put away, the divine soul or Essence, which was within, shone forth more conspicuously to view, and the Divine Human form became apparent. The maternal elements were opaque; the divine translucent. Follow him to the mount of transfiguration, and you shall see. The account of this event has been read in the church nearly eighteen hundred years. Some, when they read it, will suppose there was a momentary change wrought in the person of the Savior, and that the spirits of some, long departed, were instantaneously summoned to attend him; others, when they read, will suppose that this glorified state of the Savior, and the presence of the spirits with him, was more permanent, and that the momentary change wrought was in the perceptive powers of the apostles themselves.

Finally, the Son of Mary died upon the cross; that is, the last remnant of the maternal nature, being merely the material body, was there put off: the Son of God ascended to the right hand of Power.

We would now revert to the view presented by Dr. Bushnell, for it is precisely at this point that we think we perceive its insufficiency; that is, stopping just where he does, in front of the "Instrumental Trinity," he leaves us, we fear, if we fully comprehend him, in a kind of painful indefiniteness and uncertainty in regard to the precise object of Christian worship. In the view which we have endeavored to set forth, the humanity which the Lord assumed, how made Divine, is seen finally, at the resurrection, wholly united to the Father; the Father has, by a

gradual process, descended down into it, and, expelling one after another all the human constituents, has infilled every portion of its form with His own being ; dwells in it as its soul ; shines out through it, and is presented to our conceptions in it, as distinctly and visibly as the person of a man is presented to us by his living body. So that this risen Lord, who appeared to the apostles and disciples in His glorified body, and again to St. John in the apocalyptic vision, becomes the proper and the sole Object of the Christian's worship.

Of the painful and unsatisfactory state of mind produced by indeterminateness in regard to the particular object or person to whom prayer and worship is to be addressed, few, we suppose, would be more distinctly aware than Dr. Bushnell himself ; for he has very pertinently referred to it in his consideration of the difficulties under which those find themselves who are in the habit of holding to three distinct persons in the interior nature of God. And it appears to us that in this particular it is doubtful whether he has succeeded in translating his own conceptions, — and still more doubtful in relation to those of his readers, — beyond the field of a similar confusion. In his view, we have in the foreground three forms of personal manifestation : an "Instrumental Trinity ;" or, as we might say, a Dramatic Trinity ; and behind all this, the undiscovered, undiscoverable, Absolute Being, whom it is impossible to bring within the range of finite conception. Now it seems to us that this trinity converges to unity nowhere but in this impenetrable background of Absolute Being ; and the mind is in danger of being left in a state of wearying unrest, oscillating from one dramatic form to the other, neither of which is God, and back to the unmanifested Infinite Spirit ; so that the Unity of the Personality of God, the great truth with which he set out, and to which it is his intention to adhere, is in danger of becoming, in his hands, as great a mystery as ever. Indeed, it may well be questioned

whether, in this view, He is not still really as unmanifested and impersonal as before.

We have no objection to the general manner in which the author has chosen to present the subject ;— from the point of view of God unrevealed. It is the transcendental side of a great truth ; and the scope of our intelligence will be amplified by such discursion.

A mind long accustomed to reside in the idea of God as a kind of general, diffused, all-pervasive, impersonal Spirit, once set in motion, and in hearty search of some definite notion of a personal manifestation, will naturally descend upon the fact on this side of it, and will continue to give this kind of representation of it. And this, or something like this, is the road that probably most of those who occupy that portion of modern Unitarian ground farthest from orthodoxy, will travel, if they ever do succeed in arriving at it. And this is as legitimate a mode of procedure as any other, provided that, when we talk of the Infinite Spirit, and of the Manifested Form, we do not erect a distinction, made merely for the convenience of our own understanding, into an abnormal duality, having no objective reality as a scientific fact, and base upon it a superstructure of reasoning which it is not calculated to bear. Distinctions which are very clear to the understanding, and very proper in their legitimate uses, must not be so interpreted as to disjoin qualities which really exist as one organic concrete unity. As, with man, the soul is in the body, and the body from the soul ; so the Infinite Spirit dwells in the Manifested Form, and the Manifested Form is from the Infinite Spirit.

As against this, perhaps some will be inclined to say, with Dr. Bushnell, "When God is revealed, He will not, if He is truly and efficiently revealed, be cleared of obscurity and mystery. He will not be a bald, philosophic unity, perfectly comprehended and measured by us. We shall not have his boundaries. He will not be simple to us as man is. When we have reduced Him to that, and call it our reason and philoso-

phy, we have only gotten up a somewhat larger man than ourselves, and set this larger man in the place of the Absolute Being." "If I think it more philosophical and simple to conceive God only as one person, that person will really be a finite conception, unwittingly, though very absurdly, taken as infinite."

To this we would reply, first, also in the language of Dr. Bushnell, to the Unitarian, "Very true, if you have a right to measure the contents of his person by his body, (form,) which, possibly, you have no more right to do than you have to measure God." Second: There certainly can be no more absurdity in setting up our finite conception of one Divine Person, to mark our notion of the Infinite, than there is in setting up his finite conception of "Absolute Being." Both conceptions are equally finite, both equally fail to measure God; but ours has this advantage — it is definite, and can take up its residence in thought; while his is confessedly indefinite, and cannot be "imported into thought." Again, it is to be remembered that our attention has been directed to another specific department of the subject. The author of the "Discourse" is endeavoring to contemplate the Absolute Being, first as unrevealed, and then as exhibited in the revealing process; while we have simply been trying to arrive at a knowledge of the real contents of the Revelation; that portion which has been given, because it was intended to be imported into thought, under some series of definite conceptions. Although at this point some contradiction may appear between the forms of his language and ours, there will be found on the whole no real disagreement between us.

To return. We take it to be the express teaching of the Scriptures, in so plain a manner as not to be controverted, and retain the record in any authority, that the parentage of Jesus Christ was half divine, half human; consequently, that there existed in His person, from the first, two organic, living forces, acting

in opposite directions, — the one, humanly derived, acting towards evil; the other, divinely derived, acting towards good. As it is the very nature of life to act, it was impossible that action and reaction should not go on between them; and it was just as impossible, in this case, that the good should not conquer in every instance, and that it should not finally obtain a complete triumph. And a complete triumph certainly could not be any thing else than an entire expulsion of the human by the Divine. We respectfully submit, then, whether it be possible to maintain that any other process could take place in a person thus constituted; and whether it would be possible for such a character to remain stationary, and pass out of the world the same as he entered it.

We are the more particular in urging this point, because we think that many of the supposed difficulties which encumber this subject arise from the fact that Christ has usually been regarded as carrying with him the character of son of Mary, even after his ascension, and hence his humanity is looked upon as the same in kind with the humanity of any ordinary individual. Whereas, the Humanity in which the Lord arose, was His own glorified form, with no remnant of the maternal nature in it. Thus it was and is a Divine Humanity, differing as much from our own finite, or *human* humanity, as God differs from man. And this divine life, thus lived "into the biographical history of the race," became, and remains, the Infinite type of that process, of which the progressive renewal and sanctification of every believing Christian is a finite image.

In corroboration of the progressive character of the change thus contemplated, it is to be noticed, that the two kinds of language, or modes of speech, which the Savior used in relation to himself, referred to before, — the divine and the human, — are found in very different proportions, at different stages of his career. In the earlier part of his mission it is chiefly the human language which occurs, and His Divine Character is seen

more dimly ; during the latter part of his stay upon the earth the divine language predominates, and his merely human character seems to fade ; but after the resurrection the human mode of expression is entirely laid aside, and we hear only, "Now is all power given unto Me in heaven and on earth ;" and other like language, implying the assumption of the attributes of Supreme and Sole Divinity. This fact we commend to the candid consideration of those who are disposed to pursue the inquiry. This view, we think, after a patient examination of its different relations, will be found to harmonize and to justify the various expressions of the Scriptures ; and it is doubtful whether any other view can be found which will entirely clear them from all contradiction or confusion.

That, while we started in company with Dr. B., we have travelled beyond him in one direction, will be readily perceived. That he should stop where he did, was extremely natural, and even to be hoped : First, because the whole matter was to be given within the compass of a single discourse ; and secondly, because the truth probably first burst upon his vision through the rationalistic rather than through the Scripture medium. Besides, in the circuit of his own spiritual experiences, having arrived at that point or state of perception where certain truths become normally visible, he has, under emotions of profound reverence, chosen to put his shoes from off his feet, like Moses before the burning bush, feeling that he has reached holy ground ; and is content to describe simply what he sees. This is the spirit of a true worshipper of the Highest. In this state, what he says about trying our "physiologies" and "chemistries" upon the person of Christ is very natural, very proper, very eloquent speech, and such as we should, rather than any other, prefer to hear. But if we mistake not, he will some time experience that his spiritual consciousness is not at her final resting-place ; that the position at which he has arrived is a transition point, and the discovery he has made, the first of a series.

It seemed to us that his presentation chopped off, so to speak, at the very point where definite teaching becomes most needful; and that the view we have attempted to superadd was necessary, to finish the "construction."

In this, we may be told, that we have travelled out of the record, and trenched upon ground lying beyond the proper boundaries of human investigation. We can only say, that what we have given forth is, to us, truth. It invites patient consideration: it is properly out of the field of ordinary dogmatic controversy, and lies in the region of pure inquiry.

Thither all reverential rationality is invited to come. What we have most to guard against are, the fallacies of self-deception. While we are not to arrogate to ourselves too large a share of wisdom, we are also to avoid falling into the slough of a self-imputed ignorance; lest, having eyes, we see not, and ears, we hear not, when the means for arriving at the truth are placed within our reach. All being whatsoever evolves its phenomena under the constant operation of a fixed system of divine laws. It behoves us to become intelligently acquainted with these laws: they are the ends of the golden threads of knowledge, let down to us, into this physical sphere, from out the eternal temple of truth, and are capable of conducting us up thither, if we will but humbly and patiently follow their lead.

It might perhaps be deemed highly appropriate, or even imperative, that we should in this connection also proceed to develop the view of the Trinity which this doctrine of Christ seems to require in order to its completion. We undoubtingly believe, with the author, that "the Scriptures do contain the real matter of a Trinity," and also believe, apparently beyond him, that such matter has a foundation in the real nature of the Divine Being. Therein we should appear nearer orthodox than he. But we conceive that, in the present state of opinion, the doctrine of the Trinity stands in very little danger either of being lost or of becoming mate-

rially obscured ; that, on the contrary, it is the idea of the Divine Unity which most requires at this time to be insisted on in the churches, to be defined clearly, and placed upon a substantial and rational basis, in connection with the Divinity of Christ. Moreover, it will be perceived to be unnecessary that the doctrinal surroundings and preparatory considerations which lead to this view should be here introduced, as they have nearly all been sufficiently given in the "Discourse" under examination. Indeed, we should scarcely have ever ventured upon a discussion of the subject, had we not unexpectedly found all its logical approaches so skilfully reconnoitred, and its accessory outposts preoccupied for us in so masterly a manner.

And here we must beg leave to introduce another extract. On page 166, the author says, —

"I have thus endeavored to verify the incarnation. I am well aware that one who discredits every thing supernatural will require something further. But I can only intimate here a settled conviction that, if this great question of supernaturalism were once put upon a right basis, such as a competent investigator might lay for it, the incarnation, which now appears to be a prodigy too violent or stupendous for belief, would be seen to emerge as the crowning result of a grand, systematic, orderly work, which God has been forwarding, in the history and heart of the race, ever since the world began ; that the world, in fact, would be as chaotic, and as wide of the true unity of reason, without an incarnation, as without a sun."

There can be no doubt of the truth of the above remark. Any one who takes into his estimate the unparalleled extent to which sceptical rationalism is at this time prevalent, not only over the whole of Protestant Christendom, but also throughout those countries usually denominated "Catholic," will readily admit that such a treatise is one of our chiefest theological wants. In truth, it would seem nearly indispensable that the two great points at which modern scepticism takes its depart-

ure from us — the Manifestation of God in the flesh, and the Plenary Inspiration of the Sacred Scriptures — should be re-argued with reference to the rational and philosophical tests of the times, in order that what we call Evangelical Christianity may continue to retain its intellectual ascendancy over the Protestant mind. And if, in our American community, we should cast our eyes about for one upon whom such task might seem of right to devolve, — one who should unite in his own mind the thoroughly rationalistic with the essentially evangelical, — we know of no one to whom we should turn sooner than to the author who has suggested this want.

A reference to a single point more will complete this portion of our remarks. On page 174, the author proceeds: "Neither is it any so great wisdom, as many theologians appear to fancy, to object to the word *person*; for, if any thing is clear, it is, that the Three of Scripture do appear under the grammatic forms which are appropriate to person — I, Thou, He, We, They; and, if it be so, I really do not perceive the very great license taken by our theology when they are called three persons."

This, we conceive, is rather singular language to occur in the same sermon which has discoursed so eloquently of the difficulties and confusion which the doctrine of Three Persons has introduced. It is true, the author has thrown out the following sentence as a constructive guard: "there certainly can be no harm in the use of such terms as mere terms of convenience, if we are careful not to derive our doctrine from them." Precisely so; and if our theological language was never used by any but such as are as fully aware of all the philosophies of language as Dr. B., the danger would be slight. But what he says we ought to be careful not to do, is exactly what "our theology" has taken most pains to accomplish, namely, to derive its doctrine from these "terms of convenience." And for this reason we would strenuously object to the use of the word *person* in this connection. The general mind is always

very much under the sway and influence of *words*, and therefore the words of vital moment, those of our theological science, should be carefully chosen. And it often becomes necessary, for a time, to hold in abeyance the use of particular expressions, especially where, as in the present case, great abuses have grown up under them. Whatever may have been the definition of the word *person*, when first introduced into theological language, it is now clear that it has become associated in the English mind with "the idea of an essential, incommunicable monad, bounded by consciousness, and vitalized by self-active will." It is the name of the most fundamental conception of *being* the mind is capable of forming; and the persistent retention of it, to indicate the distinctions of Father, Son, and Holy Ghost, as existing in the interior nature of the Divine Being, can eventuate in nothing else than an ideal introduction of *three Gods* into the universe, instead of one; which is, by whatever name we may call it, the commencement of Polytheism, strange as that word may now sound in our ears. According to Dr. B.'s statement of one extreme phase of the Trinitarian doctrines, the reign of Polytheism has already confessedly begun; the *Unity* of the Three being really denied, and their *unanimity* only, asserted. The "license" which "our theology" takes in this respect is that of erecting the mere appearance of a thing into an absolute truth. By this procedure, it places itself in precisely the same category that we should fall into were we to attempt to construct a science of chemistry by a classification of substances according to their external form, density, and color, instead of subjecting them to a qualitative analysis; or should attempt to build our science of astronomy out of the stellar and solar phenomena merely as they meet the daily senses. Therefore is much of "our" scientific "theology," even in this "enlightened age," still floundering on amid a darkness and confusion, and at a distance from genuine truth, as great as our science of astronomy would be if its teachers were still insisting

on a flat and fixed earth, surrounded by obedient and subservient heavenly bodies. God grant that we may ere long be blessed with some spiritual telescope, to carry our vision beyond the clouds and fogs of our subjective atmosphere!

We would, therefore, by all means drop the word *person* out of its present theologic use, and in its stead adopt any other term you like, suitable to express the distinction contemplated. And we venture to predict that, so long as this word is so used, just so long shall we have contradiction, confusion, error, darkness,—not light. The longer it is continued, the more lamentable will be the results. And if it is consistently adhered to, and carried out in thought, as by that class of tritheocratic Trinitarians referred to by Dr. B., the body so adhering will unwittingly stultify its powers of perception, and will gradually, though it may be at first imperceptible, slide behind the thought of the race, and at last take its place by the side of Romanism and the other senile superstitions. On the other hand, if we are willing to dispense with this use of the word, we shall then have removed the greatest obstacle which stands in the way of our consistently acknowledging the unity of God as one Person; and in faith may look forward to the more speedy incoming of that better day foretold by the prophet Zechariah: "In that day, the LORD shall be ONE, and His *name* ONE;" and again referred to by the apostle Paul in the remarkable passage in 1 Corinthians xv. 28, "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." We are aware that this latter passage has been commonly interpreted as referring to some change hereafter to take place in the present relations between the Father and the Son; which in fact could be nothing else than a real, and even essential modification of the interior nature of God himself. And with this construction Dr. B. seems inclined in part to fall in, at least so far as not to reject it. But we regard

it as a view singularly literal and unsatisfactory. A little reflection, we think, will lead many to perceive that no such change is ever going to occur in Him who is the same yesterday, to-day, and forever — the Unchangeable! That, on the contrary, the change spoken of is to be wrought in the consciousness of the Christian church; and refers to a time when the Lord's people, having come to know Him better, will apprehend Him more truly; will come to see Him as He actually *is*, — the ever-living and true God, all in all: when they shall clearly perceive, what the Scriptures, in their genuine sense, have always been striving to teach, that Father and Son are not *two* but *one* Lord; one in Person as well as in Essence. The Son will then be seen to fade into the being of the Father, and to make one with it; according to the Lord's words to Philip, "He who hath seen me hath seen the Father." In regard to the expression, "And when all things shall be subdued unto him," we would ask what is usually understood by being subdued unto Christ. Does it not refer to the subjugation of our sinful desires and affections to his law, and our consequent purification and sanctification? What else, then, can be the meaning of the apostle, than that, when the church shall become as thoroughly subdued in heart to her divine Master as she ought to be, and as she is commanded to become, the scales will drop from her eyes, and she will behold her glorified Lord stand before her in His true character; as the only manifestation of the Infinite ever to be accorded to men or angels, either in this world or in the world to come.

We change; God does not. We are too fond of imputing all our human changeabilities, passions, emotions, and moods, to the Divine Being himself; because it is so expressed in the Scriptures: nothing can be truer as a figure, or as an appearance; but nothing can be more untrue as an absolute fact. God has given us, in that familiar phenomenon which we call "the sky," a standing and daily warning against falling into this

kind of fallacy. That there is a "sky," is very clearly before the eyes of all who can see; and yet it is demonstrable that it has no existence except *as* an appearance. But we are usually as slow to interpret His lessons, read to us in his works, as we are those of his word. The duality, now so generally recognized by the church as existing between the Father and the Son, has no existence in fact; and is, as we have said, an appearance only, growing out of our manner of seeing or contemplating it; a figment of our own conceptions. And, as, when insisted on as a scientific fact, it becomes falsehood, the sooner we emancipate ourselves from it the better. We shall get no genuine reviving of the true spirit of Christ amongst us until we do. The church is now in the same state as were the two disciples on the road to Emmaus: they are daily conversing with the Lord, through His word, but their eyes are holden that they do not know him; that is, do not acknowledge him in his true character.

PART III.

THE ATONEMENT.

THE ATONEMENT.

IF what we have already urged, in relation to the character of Christ, be true, the doctrine of the Atonement, as a vicarious sacrifice, is left without any logical foundation. Indeed, perhaps there is no portion of the common orthodox scheme of doctrines wherein the essential disjunction, or complete *two-ness*, of the Father and Son, becomes so conspicuously and undeniably apparent, as in the popular modes of argumentation and illustration, used to set forth Christ's mediatorial and intercessory work. It is one of those curious and instructive circumstances, sometimes unfolded in the history of opinion, that, when our writers or speakers attempt to exhibit the doctrine of Atonement, they really, though unsuspectingly, ignore the very propositions which, while explaining their views of the Trinity, they had previously maintained. And nothing shows more conclusively that they do, notwithstanding all their protestations, actually hold the Trinity in an absolute individual three-ness. Equally repugnant to right reason is the idea that God needed to be appeased, in the matter of man's reconciliation; or that the sanctity of law is conserved by the substitution of the innocent for the guilty; or the divine attribute of Justice vindicated by the imputation to men of a character which they do not possess, and the imposition of the punishment due their guilt upon one who was free from all stain.

It is not necessary that we dwell long on the numberless objections to the vicarious doctrine which start

from every side of the subject. Some of these have been pointedly stated in the volume before us ; others are elsewhere extant in no stinted numbers. Its incongruities and incompatibilities are revealing themselves to the consciousness of thinking minds with sufficient rapidity : and would be abandoned, we believe, by many well-meaning and really evangelical men, who still adhere to it, if they could, in its stead, get any other view which should, to their minds, present sufficient substantive consistence for them to rest upon. We would not willingly treat with even apparent rudeness, nor too harshly condemn, any belief upon which good men, through a succession of ages, have hung their hopes, or from which they have derived their consolations. We shall, therefore, address our attention chiefly to the work of Christ, affirmatively considered, except so far as may be necessary to vindicate our own line of thought from seeming objection.

I. In order to arrive at some just conclusions, in regard to the work which Christ accomplished, let us first inquire into the circumstances of the case, and ascertain what it was that needed to be accomplished. God had never been alienated from man : it was man who had become alienated from God. While the Lord had remained the same, man had become sinful, and fallen away in state, far from his Maker ; and had thus enveloped his understanding in thick clouds of sensualism, and overspread the atmosphere of his moral consciousness with the gloom of an all-pervading canopy of spiritual vapors, which shut out from him the light of the sun ; that is, God's countenance. But the gloom was a subjective outbirth ; the consequence of his darkened state : therefore local and limited. The great sun behind those clouds rolled on in resplendent majesty, the same as before. Man had voluntarily turned away from God, and gone off after the gratification of his own evil lusts and selfish propensities, contrary to the law of God, as implanted in his own spiritual constitution. Thus was he in a state of rebel-

lion against the law of God. There existed in his members a contrariety to it, and in his heart an enmity towards it, because the nature of the law was to interfere with, and to come into direct contradiction to, the gratification of all his morbid desires and depraved appetites. And these gratifications he had come to regard as the very springs of his life; and they were so, for his was a diseased life. Without them life would not have seemed worth having; would not have seemed to be a life. The law, had it been heeded, would have been death to the life of sin. Man regarded the life of sin as his only life; therefore the law was, to him, death; hence, he regarded it with deadly hatred. So intense and overwhelming had the life of evil grown to be, that man could scarcely be said to be free. His will had almost entirely become enslaved by his desires, now grown into passions, and he was hampered and shut in by a self-imposed bondage.

Thus, what man needed, was light; the implantation of a new life, and the putting forth of a moral force sufficient to lift him out of the depths into which he had sunken, and to restore him to a state of freedom.

Light, in that he required to be taught in relation to the true character of God. There was no enmity felt towards man on the part of God; but man, surrounded by his own consciousness, and walled up within the perceptions of his warring heart, could see no otherwise than that a corresponding state of feeling existed in the mind of God. It was necessary as an initiative that man should be disabused of this error, which was only an appearance, and that the truth of the matter should be set before him, that, notwithstanding all his depravity, God still loved him the same as before. As we say, when the sky is overhung with the dark rain cloud, "The sun does not shine to-day;" we mean, if we have intelligence in the matter, that he does not shine upon *us*: a mile or two higher, or farther to the east or to the west, and he

shines on as brilliantly as ever. Man needed also to be taught in what the life of purity and obedience to the law of God consisted. And it was requisite that these should be exhibited to him in a distinct and tangible form, by some expression on the part of God which could reach his case, and become effectively impressed upon his consciousness.

The impartation of a new life was needed to renovate the disordered life of the whole human race. Man had withdrawn himself so far from God, and entered so fully into the life of sin and disorder, that the life of righteousness, or order, had no attractions for him — was unknown to him. He had no proper conception of what a life of purity would be, or even, perchance, that there was such a life. He had never seen the sunlight of God's countenance shining upon him. His moral orbit had become so cometary and eccentric that, on passing his aphelion, he had shot off beyond the sphere of the sun's attraction, and was wandering away through space. It was necessary that God should manifest himself to the race as the Source of light and life, and thence of salvation, in such a manner of approach towards them as that they might be recalled to a position situated within the sphere of the divine attraction; or, more properly, that the sphere of the divine attraction might be elongated, or made eccentric in the direction of man, in order that the divine operation, or the influences of the Holy Spirit, might be again brought to bear upon his soul. In this last resided the requisite moral force, or supernatural grace, to raise him above his fallen condition, restore him to a state of freedom by breaking the bondage of evil, to put him forward upon the life of reconciliation with God, and to effect his progressive sanctification.

These requisitions, the manifestation of God, in the form and life of Jesus Christ, fulfilled.

In his person the enmity and contrariety which existed between the heart and life of man on the one hand, and the law of God on the other, was first

broken down and removed. In him was manifested the actual and unchangeable love of God towards all mankind. In his life was exhibited a complete abhorrence of sin, by a total negation of every thing which entered into the constitution of the life of sin; an entire submission to the will of God, and thereby a setting forth of the sanctity of the divine law. Through him was revealed the type of a divine life; and by this union of the life of God with the life of humanity, there was opened down a medium of communication from God to man, through which was thus imported into the circuit of the world's history an omnipotent life-magnet, deposited in perpetual view of the race, and left there to shed the cumulative volume of its influences upon the destinies of man. "If I be lifted up I will draw all men after me." In his life were embodied with a divine power the absolute conceptions of goodness and truth. Thus embodied, and appealing, as they do, to a permanent constituent of man's nature, they became a new focus of the divine attractions, and hence the historic centre of all the subsequent moral motion of the civilized race.

The line of these observations, we suppose, will be found to run parallel to what Dr. Bushnell calls the "subjective view." And of this view he has given an exhibition which we trust will be read twice before it is rejected as unscriptural or inadequate. Without in the least objecting to his terms, we shall, for purposes of our own, call this the Actual view, because, as a scientific statement, it expresses the actual truth of the matter; and his "objective view," as set over against this, we shall call the Apparent view, because, as seen through certain states of our moral emotions, it appears to be true,—and is true in this, that it is a mirroring back in a new form, of that which, in itself considered, is true.

II. We are aware that many will regard this Subjective or Actual view as setting forth Christ merely as an instructor, and an exemplar—a character exhibited for us to copy; and it will be asked by some, "What

has Christ really done then for his people? What satisfaction has he made to a broken law, and to the injured justice of Jehovah?" "Has he opened to the despairing sinner a way of pardon?" To this we reply, first, that there was no satisfaction required in the case. The law had always vindicated itself in that it had always punished the guilty, which is the only satisfaction ever required by any law; and it continues to punish the guilty still — those who remain guilty. The coming of Christ did not, and could not, make any difference in this respect. In regard to the "injured justice of Jehovah," the same remark applies. The justice of Jehovah has never been injured, and in the nature of the case never could have been; if it could, it would have ceased to be infinite and divine. Justice can never require any thing more than that the penalty attached to the infringement of a law should always follow such infringement; and that penalty always had followed, and still continues to follow such infringement. "But," it is asked, "what becomes then of the sinner's pardon?" We reply, sinners are not pardoned, only so far as they cease to be sinners, and become righteous. The only pardon which is ever promised, is offered on condition that sin be repented of and forsaken, and on no other. Now, on these conditions, sin always had been forgiven, and always would have been forgiven, whether Christ had appeared in the flesh or not. No, my friends. The problem to be solved was not how God could forgive sinful men and remain just, but how sinful men could become righteous. The law required the righteousness of man. Man, through the abuse of his freedom, had lost, morally, the power of becoming so. The object of Christ's mission was the removal of impediments which stood in the way of man's righteousness, by the placing before him of the proper inducements, in the first place, and the impartation to him of a moral power in the second. That a fresh and remarkable influence of the Spirit of God is poured out upon the soul of

man, in consequence of the life of Christ in the flesh, is evident from the words, "For the Holy Ghost was not yet given, in that Jesus was not yet glorified."

Thus, what man required was not that forgiveness should be imputed to him in an external, forensic manner, but that he might be cured, that the consequences of sin might be remitted to him, by a removal of the causes which produced those consequences. None of the consequences of sin are remitted to men who continue in that sin, no matter what their professions or experiences may be. The law still continues to exert itself in full force, and no jot or tittle of it has been abated. It has even been made more strict and rigidly exacting, in that more light has been imparted. Once more in regard to this matter of "satisfaction:" If a man, through, carelessness or any other cause, had violated in his own body the law in relation to the centre of gravity, and, while just falling from the brink of a precipice, had been suddenly rescued, it would be as necessary, in this case, that the broken law of gravitation should be propitiated, and a victim thrown over instead, that it might receive satisfaction, as it is that a broken moral law should be thus satisfied, after its requirements have ceased to be broken. Christ's work was the rescue of his people from their sins. The best "satisfaction" we can render to any law of God is to live in obedience to it.

Moreover, the usual methods of setting forth this entire subject, as a kind of governmental transaction, managed much after the manner that an extremely enlightened and humane police system might be supposed to be, are, as we conceive them, exceedingly defective, and fruitful of erroneous impressions. From this mode of treatment, long continued, the popular conceptions of it have become distorted, and the entire doctrine has been made to wear a kind of abnormal and arbitrary look.

Human governments offer vicious analogues for the illustration of religious subjects, for they are constituted

of man's laws and imbued with man's methods. The physical world affords a better analogue, for it is governed by God's laws and imbued with God's methods; and our inquiry is concerning God's government, and, therefore, concerning his laws. Should you wish to inform yourself in relation to the nature of the constitution and organic laws of any great empire, occupying a vast extent of territory, and ruled by one head, but were unable to visit any portion save a narrow district within its jurisdiction, would you not carefully note the items calculated to throw light upon the genius and general spirit of the ordinances and administration which you there found; and would you not immediately, from these, make certain inferences, and frame certain propositions in regard to the characteristics of the government over the whole empire; and would you not, without hesitation, make use of such inferences and such propositions for the general purposes of knowledge, and even for the materials of a philosophic history? How much more, then, may we not use the laws found in operation throughout one of God's provinces to illustrate and to instruct us in the genius and modes of His divine imperialism! For in him is no variableness, nor shadow of turning; and in his government and methods we are sure to find no contradictions, no incongruities, no incompatibilities.

But, it may be said, the subject is one involving moral relations, which must not be confounded with natural laws; that it contemplates God as the moral governor of the universe, and our relations or duties to him as such, and does not merely contemplate him as the creator and sustainer of the material universe, and the operator of merely physical laws; and that the two provinces are so distinctly different, that a mode of reasoning which would apply to one is by no means adapted to the other.

To this we reply, there must be a sense in which all the divine laws may be said to be of one class, — one in their origin, one in the nature of their force, one in

kind. They are all modes of the Divine operation. They appear to us specifically different, only on account of the different fields in which they are found operating,—giving rise to phenomena differing in kind, only because of the variety of substances through which they are called to pass ; in other words, to use a Germanism, absolutely, one ; phenomenally, various.

To take an instance : the law of attraction. Where it strikes the planetary motions, we call it gravitation ; where it presides over the adherence together of the parts of a body, we call it cohesion ; when over the qualitative arrangement of the parts, chemical affinity ; when it applies itself to give shape and consistency to organic substances and the forms of animal life, the “vital principle ;” when we observe its operation in the mental phenomena of the animal creation, we name it instinct. It advances into the appetites, moral emotions, and understanding of man, where it takes the general form of desire, and regulates all the movements of intelligence with the same promptitude and accuracy with which it rules the perturbations of the solar system. In its highest form of manifestation it becomes love, and is that species of attraction by which God draws man towards himself. Thus might we trace all the physical laws, did we but know the steps, up through the various spheres of their operation, to their origin in God. The wide severance which has been created between the methods of the natural and the moral worlds, is a catastrophic chasm man made, and has no corresponding objectivity in the nature of things. In our habits of thinking we are too apt to forget that our analyses are nothing more than mental processes, and that the objects to which they relate do not thus obediently fly apart at our bidding ; so powerfully operative is the law by which men have a constant proneness to attribute objective existence to subjective creations. Thus, nothing is more common than to see men who would be frightened at the very word *mysticism*, taking up their constant abode in a

mental habit of which the very essence is mysticism. One of the great wants of our theology, to keep it muscular and vigorous, is, that we pour it forth afresh, from time to time, into the moulds prepared for us by the philosophic and physical methods. If this be not done, and that powerfully and systematically, inanity stares us in the face, and there is danger that our dogmas, merely as dogmas, will rapidly die out : what is likely to come upon us is not plethora, but starvation — a spiritual famine, so that "hunger cling" us.

The province of the physical universe which bears the strictest analogy, and maintains the most intimate relation, to our spiritual nature, is that bodily temple which our spirit inhabits. Therefore, in the physiology and pathology of our physical system, we are furnished, ready made, with a well-stored armory of type, figure, analogy, fitted up by God's hand, and embodying his conceptions. According to the rules of the divine metaphor, sin is disease ; sanctification, health. And we suppose, when this matter of sin, imputation, justification, remission, &c., comes to be properly understood and adequately taught, an individual will as soon be led to expect the remission of a fever or a pleurisy by having the health of another imputed to him, as he will to presume upon the remission of his sins by any other kind of justification than that which results from the subjective application of truth to the actual renovation and sanctification of his own appetites and desires. We may be sure that we shall have justification imputed to us just so far, and no farther, as we succeed in implanting just impulses in our own spirit, and in incorporating these into our daily lives. Spiritual justification implies the actual appropriation by ourselves of the Lord's life, in its purifying influences upon our inward springs of action. We possess it just so far as we have lived it ; and we have it imputed to us just so far as we possess it. There is no other passage from death unto life.

The effort of too much of our theological teaching on this point, seems to be directed to secure men against the consequences likely to flow from their sins, rather than to rid them of the sin itself; obscuring, if not entirely losing sight of, the fact that there exists between sin and future punishment the fixed relationship of cause and effect. Punishment has come to be too often exhibited as a penalty directly inflicted by God, because man has disobeyed some of his orders, rather than as a necessary result of a sinful course, following on in the orderly and unvarying sequence of natural law. Now, the only way in which we can reasonably hope to escape the punishment which thus follows on the heel of sin, is by a removal of the causes which produce such effects. These are not simply the outward acts of sin, the overt breaking of the literal law of the decalogue; such overt acts are themselves effects; but the result is to be accomplished by the removal of those evils of a more recondite nature, lurking in the interior chambers of the spirit, having their home in the appetites, dispositions, and desires, prompting us to outward action; those subtle and wayward forces, carrying the human will about upon them, and running back, for their emanating sources, into the psychological groundwork underneath man's consciousness.

III. There is another point connected with our Lord's work, which, while it occupies considerable space in the Scripture narratives, is passed over in silence by the framers of our systems. To this we intend briefly to allude. Every one is aware of the prominence given by the evangelists, in their account of Christ's ministry, to the power which he exercised over unclean spirits. There are between forty and fifty distinct references to this subject in the three gospels of Matthew, Mark, and Luke. In the gospel of St. John there is no reference to it, we believe, except in the way of incidental allusion. These passages occupy about one hundred and fifty verses of the sacred text; more than is devoted in the gospels to

hardly any other one subject. It seems in some respects calculated to excite surprise that, while some single expression of St. Paul's, uttered with a rhetorical force, and occurring no more perhaps than once or twice in the whole course of the sacred writings, is caught up, taken from its setting, elaborated into a full-grown dogma, and made to figure largely, even with a distorting prominence, in our theological systems; so large a mass of passages as that to which we have referred, recording a remarkable series of facts running throughout our Savior's earthly career, under a great variety of circumstance, all looking to Him as their centre, should not have served to construct so much as one doctrinal proposition, or given rise to a single tangible theory for the solution of their meaning.

From a collation of these passages, with a view to the facts they record, three forms of specification may be deduced, which we shall throw into the following order:

1. At and about the time of our Lord's advent in the flesh, evil or unclean spirits, or devils, had acquired the power of infesting or possessing men to such an extent, as, in many cases, to deprive them of their usual power of self-control. They could inflict a great variety of diseases upon them; could force them to commit deeds of violence upon themselves and others; could bend them together with cramps, throw them into the fire, make them dumb, drive them forth among the tombs or into desert places, and dash them against the ground. These phenomena were intimately connected with the sins of the possessed person. "Sin no more, lest a worse thing come upon thee." These infestations existed to what may be justly termed an alarming extent. Crowds came together at all the chief points along the Savior's routes, to have them cast out; and all the accounts use language implying their extreme prevalency throughout all the Judean lands, and from collateral history we learn that in the same age like disorders were common in the other countries adjacent.

2. The Lord made the casting out of these unclean spirits conspicuous among his official acts. In nearly all the records of his deeds done in the various places he passed through, the casting out of the devils is among the first mentioned. He was manifestly the only one who could cast them out. Before his fame in this respect became noised abroad, the people seem to have had no remedy against these spirits. And the fact that he possessed this power, was a greater element in his fame among the common people than any other acts which he did. When he sent forth the *seventy*, and again when he sent the *twelve*, the first item in their commission was, to cast out devils. And when they returned, the only report they are recorded to have made was, that even the unclean spirits were obedient unto them, through the power of his name. He appears throughout to have had some special work to perform in regard to them and their influence upon man; and this special office appears to have been recognized, in almost every instance, by the spirits themselves.

3. After the Lord's glorification, these infestations or possessions ceased. We read of them no more in sacred or profane history. From that time forth unclean spirits appear to have lost the power of entering into and possessing men, and overcoming the freedom of their wills.

The sum of these specifications will register as follows:—

1. Before the completion of our Lord's ministry, evil spirits infested man.
2. During his ministry, one of his most constant acts was, to drive them out of, and away from man.
3. From that time forth, they have ceased thus to infest him.

The inference we draw is, that to take away from evil spirits the power of infesting man to his hurt, was one portion of the work which Christ came to perform. That these infestations were attempted also upon the

Lord's person, is manifest from the severe and prolonged temptations he underwent by the devil. The work or judgment which the Lord executed on the evil spirits, may have been the removal of them from the vicinity of man, to such a distance as that they could no more reach him with their wicked arts; and may have been effected by shutting them up in hell, or by a binding of Satan, similar to that mentioned in the apocalypse, and thus taking from him the power of practising his infernal machinations on men. Several of Christ's own expressions seem to refer to changes going on in the spiritual world. Thus he says, "From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force." And, "Now is the prince of this world cast out;" the "prince of this world," being evidently a name for the devil. And again, "I beheld Satan as lightning fall from heaven." However the influence of Christ may have operated upon the condition of evil departed spirits, it appears pretty certain that some change was wrought in the relations of the spiritual world, whereby mankind have ever since been freed from the overwhelming pressure of the evil influences which would otherwise have continued to flow in upon them. The cutting off of such a flood of wickedness as would naturally flow in upon the human race, from what may be termed the encampment of Satan and his army in their immediate vicinity, may without exaggeration be taken as a breaking up of the power of the principles of evil, and a scattering of the forces of the wicked one, which could not fail to be of immense importance to the moral elevation of the world.

It would seem to be a kind of necessary pioneer labor to be performed preparatory to the redemption of the race from sin; for man could never be brought out of the life of his evil lusts, and set loose from the bondage of sin, so long as he was subject to such overpowering influences from a preternatural source. If

the line of these suggestions be following upon the track of a truth, the results which God in Christ accomplished in relation to the arrangements of the spiritual world, must have had a bearing upon the fulfilment of man's redemption, nearly, if not quite, equal in importance to any thing else which he performed in the flesh. And we should then have the work of Christ presented from two points of view, or under two heads; that which he performed in the spiritual world, and that which he performed in the natural world. In Luke xiii., where Jesus is told that Herod is seeking his life, he replies, "Go ye and tell that fox, Behold I cast out devils, and I do cures to-day, and to-morrow, and the third day I shall be perfected."

Here we have, in two phrases, referring to two distinct fields of operation, a statement of the Lord's work in his own words. And these, we think, may justly be taken as expressive of his entire work, external to his own person, during his life in the body. We know it may be said that the Savior's language here has only a specific application to the circumstances transpiring at that particular time and place; but, while it has undoubtedly such specific reference primarily, as the record of literal facts, there are, we think, sufficient reasons for assuming that this utterance has, as so many others of his confessedly have, a more general secondary application to spiritual things. We are under the decided impression that all the Savior's enunciations contain a fuller meaning in them, when our faculties have been opened to a more complete apprehension of their sense, than would thus readily strike the crude and unsanctified perceptions of every thoughtless and carnal bystander; and that, in the highest realization of their truth, they will be found to pierce beyond the merely apparent and phenomenal impressions of this sensuous world, and lay hold of the absolute and inner verities of things. In the light of the view of the nature of justification already presented, we may, without any violence of construction, interpret

the "do cures" to refer also to spiritual cures, which are the removal of sin. And we shall thus have presented, in two expressive clauses, by the Savior himself, the two kinds of work which it was the object of his mission to perform, under the same twofold aspect into which we have attempted to throw our Subjective or Actual view; namely, that which was performed in the spiritual world, and that which was performed in the natural world. And it may also not be unworthy of remark that, in the quotation we have made of our Lord's words, the work in relation to the spiritual world stands first in order, as that which had to be performed preparatory, as it were, to the accomplishment of the other.

IV. We pass next to our author's Objective View. This term he uses to designate those forms of ritualistic, or liturgical representation, into which the actual truth of the subjective view translates itself on passing into certain states of our religious consciousness. In the natural play of the human mind the matter of this Christian truth is artistically acted upon, and wrought out into certain subjective creations; these creations the mind arrays into a kind of drapery along the outer walls of consciousness, and thus contemplates them objectively. There is also a continual effort to give them an outward real existence, which ends in the belief that they have such an existence. Hence altars, sacrifices, rituals, liturgies, vicarious views, &c. These are not the truth, but the soul's artistic representations of the truth, and therefore only true as "altar forms" and representatives.

To this view, as set forth by Dr. B., we should probably be able to make no essential additions. The law of our mental operations, to which it refers itself for solution, is so obvious to thinkers, and has been so often recognized by modern philosophical writers, one would suppose it needed only to be stated in order to be coincided with. The gradual modification of these external forms, as they have successively existed, first under the Jewish, next under the Romish, lastly

under the Protestant dispensation, as well as the varieties under Protestantism, we should think sufficient to demonstrate their evanescent and progressively changing character, and prepare any philosophical mind for the supposition of another modification when the progress of thought shall demand it.

As, however, we have taken the liberty of calling this the Apparent View, as set over against the Actual, and as we believe these views found themselves upon general principles, which lie deeper and run out into consequences more important than are touched upon in the volume before us, we will endeavor to state briefly some of the grounds of this distinction.

Truth, as it exists absolutely, is an objective reality, in no wise dependent upon our knowledge of it for its existence or validity. When any truth enters the lower forms of the human consciousness, it does so by impressing upon them certain pictures of itself. During the earlier stages of our mental development, these pictures are always taken for exact representations of objective realities; and we say that certain things are so and so; and it is very common to say, we *know* they are so. But it is universally discovered, as soon as the matter with which our ordinary preceptions have furnished us comes to be examined in the light of our higher or logical consciousness, that the report of these pictures cannot be relied upon. Before transferring the knowledge thus gained to the higher chambers of our intelligence, and calling it science, we are obliged to modify, subtract from, add to, retouch, and often remove these pictures altogether; and, oftener than any thing else, turn them upside down. Now, these impressions upon the sensational and emotional perceptions, are what we call *appearances*. They report outward things as they *appear* to us, never as they *are*. Hence, we call these appearances, so long as many suppose them to be objectively real, apparent truth. And a correct scientific account of the things to which these appearances relate, we call actual truth. Few

persons, probably, are aware of the extent to which their own mental operations are carried on, shut up in the prison of these appearances; and it is owing to the partial and unperceived transition of many minds from the apparent to the actual, that so much difference of opinion occurs in the higher regions of truth, and so much misinterpretation is seen of the language of various writers.

In the region of our sensations, our English word *sky*, as already noticed, is a good illustration. On casting his eye aloft into the blue dome, every one is conscious of a certain impression on his senses; he immediately attributes an objective existence to a body causing this impression, and of course supposes it solid. The Jews regarded it as a fixed roof, above which water was collected, and through which, when it rained, it was let down. But science comes with an optic glass, and removes the hallucination. There is no sky, as an outward thing; but it continues to remain as an appearance. Hence it has a constant existence as an apparent truth. So with the rising and setting of the sun, his daily journey through the heavenly vault, and his return during the night, under ground, to his former position. Now, the simple action of the senses themselves would never succeed to emancipate us from these deceptions. The physical world every where addresses us in this language of sensuous parable, and is what Prof. Whewell calls "the universal masquerade of nature." Unless a higher degree of intelligence should enter the field, instituting and applying the scientific processes, the actual in nature would never reveal itself to our view. The sun would still be a comparatively small body, serving only us, as a lamp and heater; an eclipse would still be a putting out of his fire, and a cloud floating in our own atmosphere would often prove sufficient to quench his beams. The stars would continue to act as small night-lamps for us, though, on the whole, rather unimportant appendages, whirling entirely around us every twenty-four hours.

A rainbow would be only a rainbow, charcoal would continue merely charcoal, and diamond would be diamond. So in the region of our moral emotions. We fear the penalties of sin, and we say, God is angry. We feel the bitings of remorse, and we say, His wrath burns fiercely against us. We change our relations to Him, and repent, and we say, He is reconciled. A cloud flits through our own emotional atmosphere, and we say, He averts His countenance. We pray for His presence, when He is omnipresent. Thus, too, we say, He punishes, frowns, repents Himself, &c. In short, our moral perceptions, throughout the whole range of their activity, construct for themselves a language of appearances, in which we ordinarily describe the phenomena of the moral or spiritual heavens, in a manner precisely parallel to that in which our sensational perceptions construct for themselves a language of appearances, in which we usually describe or speak of the phenomena of the physical heavens. Considered as scientific statements, they are both equally distant from the actual truth. This view of the Savior's office, in which he is set forth as a satisfaction for sin, as a propitiatory sacrifice, under all the forms of the Jewish ritual, is of this apparent character. It is the appearance which the actual sufferings and death of Christ present, when seen through certain states of our religious emotions; not as seen in the clear white light of the intellect. Yet it has this truth, that it is adapted to the emotional wants of our religious nature; and therein contains a power of appeal to our religious feelings, which no merely scientific statement could ever acquire. We would, therefore, by no means attempt to do away with it in its true place, but only endeavor to discriminate its true nature. As now taught, it is false, because it is given forth as an accurate scientific statement, which it is not. We should say decidedly, that it is a rhetorical setting forth of the subject. Dr. B. has thrown out a guard lest he should be understood as calling it "a mere rhetorical accident;" and, considering the crude

and superficial notions which prevail in relation to the *chance* nature of the laws of our mental phenomena, such a guard is, indeed, necessary ; but in our view, it is one of the figures of the divine rhetoric, whose rules admit not of any accident, and which appeal permanently to some fundamental principle of our mental being. We shall proceed to illustrate this matter somewhat further, in the application of these remarks to the arguments which may be brought against these general views, and which have already been urged against Dr. B.'s positions.

V. All the objections which have been urged from orthodox sources against Dr. Bushnell's theological positions, will, on examination, be found to settle down under two heads, namely : first, that the testimony of the general Christian experience is in favor of the views as usually held ; and second, that they are the views taught in the Scriptures. This arrangement, we believe, will exhaust all the counter arguments which have been advanced on these topics. After what has already been said in relation to the mode of our perceiving all kinds of truth, and the strong tendency there is in the human mind to attribute objectivity to its impressions, it will not be expected that we occupy much space in the consideration of the argument from the Christian consciousness. Those who use it, we think, are under a misapprehension of the precise nature of the fact to which our religious emotions do really bear testimony. There is universally felt the need of a justifying and sanctifying power ; and such a power is realized to the soul, in Christ, as set forth in the Scriptures. But in regard to a dogmatic statement of the real nature of justification, or in regard to the manner in which this power was prepared, and how imparted to the sinner, it is manifestly beyond the province of the religious emotions to testify at all. The witness of these emotions could be cited to sustain our dogmatic statement, with equal propriety that it could to sustain any other.

The *apparent* contents of the lower forms of the consciousness can never be taken as measures for the scientific statement of truth. If it be said that the appeal in this case is not to the emotions simply, but to the entire Christian consciousness, composed of emotion and intellect ; we reply, first, that the contents of the Christian consciousness to which the appeal is thus made, have been constructed in great measure out of this very misinterpretation of the emotional fact, and is therefore involved in the same error, of mistaking the apparent for the actual. Again, if this kind of testimony were admitted, it would prove too much. If the Christian consciousness of the age of Leo X. had been interrogated, it would have testified in favor of the sanctifying and consolatory power of transubstantiation, of purgatorial fires, of the intercession of saints, &c., &c. ; and what, perhaps, is worse, against justification by faith alone. Further, we suppose the consciousness of zealous and pious Baptists will be found to testify, to *them*, in favor of immersion. In other words, to cut illustrations short, the religious consciousness of mankind always gives back that doctrinal reflection which it is taught to give. The validity of any objective truth can never be determined by it. At this point, it will be said, "but in this case we are taught by the Scriptures:" which brings us back upon the final ground towards which all these questions look for their ultimate solution.

VI. Finally, then, the Scripture argument. It is manifest that on the mode in which the language of the Scriptures is to be interpreted every thing depends. And this we conceive to be a very important question in the present state of opinion: we mean of the world's opinion ; not merely the state in which any particular set of local, provincial, or sectarian notions happen at present to find themselves.

It is certain that the vast majority of mankind never interrogate the contents of their emotional, or of their sensational consciousness, with a view to determine

the validity of their report, but are willing to rest, for their general conclusions, upon their first crude and imperfect impressions. Therefore, their ideas are for the most part made up, even now, of appearances of truth. And in times past this was very nearly the universal case. The masses of mankind, while in such mental condition, have been the language-makers of the race; therefore, almost the whole of human language is a language of appearances. In former times, before modern science had lifted some of the clouds, the entire language of man was necessarily in this condition. And while the entire human language was in this condition, the Bible came. The Bible was written in the common language of the race, for there was no other language for it to be written in. Besides, it was necessary, in order that it might reach man's condition and meet his wants, that it should descend down into the lower forms of consciousness in which he dwelt, and meet him there, that he might be gradually brought up out of them. Therefore the language of the Bible is the language of apparent, and not of actual, truth. It treats all truths after the manner of appearances, and not after the manner of actualities. This is demonstrable, first, from the fact that no other language than that of appearances existed at the time the revelation was made; and, secondly, by a direct appeal to the literal text of the Scriptures themselves.

This is the point, we conceive, to which Dr. B. needed to have carried the discussion, in order to render his views of language available to cover his positions. That *all* "language is insufficient for the purposes of dogma," cannot, with truth, be conceded; but that Scripture language, being a language of appearances, and not of actual truth, is incapable, in its literal import, of subserving the purposes of dogma, can be satisfactorily evinced. And this, we conceive, is the only satisfactory answer which can be urged to that class of minds to whom Dr. B. mainly addresses himself. It avails little to show those who have erected

the extreme literal sense into an infallible authority for dogmatic statements, that their statements often run counter to the dictates of an enlightened reason; that is merely human reason; but their *authority* must be shown to be insufficient.

Let us consider a few passages and teachings of Scripture in the light of the view presented, and illustrate more fully what is meant, by an application of the principles to their interpretation. Take the account of the creation, in the first chapter of Genesis. We read that God made a firmament, and placed it in the midst of the waters, separating the waters which were above the firmament from those which were below it. Is this the record of a literal fact? We now know that there is no firmament, actually. The Jews did not know this, but supposed, as already said, that there was a solid firmament, above which the waters were collected at the creation, and let down thence in drops when it rained. It appeared to be so to them. Hence, the language of the passage is framed to meet these ideas of the Jews. But, in the meantime, those ideas have passed away. We now understand this process of raining much better. But the letter of Scripture remains; what shall we do with it? Does it record an actual truth? We say, no; it records an appearance. Next, in relation to the six days said to be occupied in the process of creating. We know it is now usually said that *day* here means an indefinite period of time, long enough for the wants of the geologic changes. But this is evidently not the apparent or obvious sense; and no unlettered person, by simply reading the text, would ever arrive at any other conclusion than that six ordinary days, of twenty-four hours each, was intended. This new interpretation of yours, (we mean Christendom,) therefore, is a corroboration of our view. You have already begun to distrust the apparent, and have set about using your science and reason to discover the actual. This is precisely what you should do. But in the present tran-

sitional and indeterminate state of your systems of interpretation, and your only partial and extremely defective perception and acknowledgment of the distinction between the Actual and the Apparent, and the application of it to the entire current of Bible language, you involve yourselves in confusions and difficulties. You have told us that the *six* days were indefinitely long geologic periods; but what is to be done with the *seventh*? We are told, God rested on that day, hallowed it, and commanded that it should ever after be kept a holy day, in commemoration. Is this seventh day, thus hallowed, which we are commanded to observe, also a geologic period? So, at some place, all the methods break down. You have no theory which will harmonize the letter of Scripture with the facts of geology; positively, none. Again, as to this matter of *resting* on the part of God. Do you suppose God needed rest, or that he actually did rest? The fact is stated under the human idea of weariness, and is an appearance, thus the better to meet the conceptions of the common human mind. This account can never be cleared up so long as it is taken to be the record of an actual transaction. Again, in this account, the sun, moon and stars are represented as mere appendages to our earth, created subsequently, and entirely for its use; and this view is kept up through the whole of the Scriptures. Every reference to the astronomical phenomena coördinates them from the point of view of our earth as the centre, not merely of the solar system, but of the whole universe. The stars are repeatedly represented as liable to fall to the earth, and it is predicted that they are finally to do so. Look at these statements for a few moments through the Rosse telescope; and how ludicrously far from the truth do they appear. They are appearances, not actualities.

Pass into another field. God, in the language of Scripture, is every where represented as acting under human modes, and subject to human conditions. After having rested from the effort of creating, he enters upon

the kingly office, and undertakes the government of the world. His subjects soon rebel, and behave themselves so unseemly, that he repents having undertaken the scheme of creating a race to love him ; soon gets angry with them, cuts them off, with eight exceptions, entirely from the earth ; so far repents of this as to declare he will never do it again ; falls out again very soon with the descendants of those saved ; leaves the whole race to itself for a while, then chooses a single tribe or nation to be his favorites ; watches over their outward destiny, against all other people ; enacts special laws, decrees special, local, and provincial edicts, and performs a long series of special acts for their particular benefit. The whole representation of his government is carried on under the common human ideas of a government ; and, viewed in the light in which we now regard the universe and its Sustainer, has a kind of fictitious and absurd look. We say that, all this language proceeds according to the doctrine of appearances, and not of actual truth. Again, in the moral aspect. God is represented as hiding his face ; burning with fierce wrath ; stamping his enemies in his fury. He frowns, rides on the storm, throws out his shoe over the whole land of Ethiopia, and in short, thoroughly acts the human. So we say of this class of representations, they are the language of appearances, constructed to meet the crude conceptions of a corrupt and barbarous age, and are exhibited precisely as such a series of transactions would naturally meet the mental and moral eyes of a dimly enlightened people.

In the Jewish ritual, all those changes which it is necessary should be wrought in man's spiritual nature, in order to his ultimate sanctification and final salvation, are represented as taking place outside of him. Every thing to be done or attended to, is external ; — altar, victim, blood, sacrifice, going up to Jerusalem, passover, feast, ark, tabernacle, temple. It would seem under this economy that man had no subjective work whatever to perform ; that his real internal character

was of very little moment. And all this, of course, accorded with that stage of development in which man's sensuous impressions, and the emotions floating within his own bosom, are taken to be objective existences: that is, again, according to appearances. So this general mode of representation may be traced, chapter by chapter, through the whole Word of God, until it is seen to erect itself into one of the permanent laws of the divine compositions.

So far, chiefly, the Old Testament. And when we pass to the New, while there is discovered a certain degree of advancement, owing to the altered circumstances and changed conditions of the people, the age of the world, the nature of the transactions to be recorded, the doctrines to be inculcated, and purposes to be accomplished; still the same general law of address is observed. In truth, it is plain that no other method would reach the wants of any time. Men *must* be addressed in a language which is the product of that particular stratum of ideas in which their mental and moral life finds its home. No set of men can at all apprehend or appreciate the import of a language which has grown out of the wants of, and is intended to convey, a series of spiritual conceptions and emotions, the whole of which lie entirely beyond the circle of their own experience. Therefore the language of the New Testament treats all the facts of the physical world, and all the facts relating to man's moral nature, and God's dealings with him, under the highest ideal type which that age was capable of appreciating. It must be remembered that we are now speaking solely of literal expression, not of ideal import. It is very common to say, that the New Testament is suited to the humblest capacity; that he who runs may read. This is true; and as the thinking of the humblest capacities is the most completely imprisoned in the appearances of things, therefore the language adopted by the New Testament writers is the language of appearances.

The Holy Spirit is said to have descended like a dove upon Jesus as he came up out of the water after John's baptism. In addition to the dove, which was a representative appearance, consider a moment the fact of *descent* in this case. The Holy Spirit is omnipresent, and no descent was necessary. The Spirit in fact could have been no nearer to him after the descent than it was before. The actual truth is, there was no *descent*, as implying motion from and to a place, in the case. It was simply an appearance, to meet the conceptions of the beholders. So, too, in relation to the ascending and descending of angels, wherever it is spoken of. A little reflection on the local and entirely *apparent* character of our ordinary conceptions of up and down, and their entire dependence upon our physical relations to a petty ball, poised in space, will satisfy any one that all such references are clothed in the language of apparent, and not of actual fact. The earth is momentarily changing its position, and were it necessary for an angel to *ascend* in order to reach his destination, at one hour of the day, it would be necessary for him to disappear in a different direction at any other hour of the day, later or earlier, in order to reach the same destination; and it would be necessary for him to *descend* in order to reach it during the night. So with the ascension of the Savior, as Dr. B. has well remarked, "had he disappeared on the opposite side of the world, he would have gone in exactly the opposite direction." The truth is, the going was apparent, and indicated his actual elevation of state.

Again, the Savior is repeatedly represented as praying to the Father, and this is taken as proving their distinct personality. At the grave of Lazarus, Christ says, "I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by, I said it;" clearly implying that it was not necessary for him to pray, except for the purpose of creating an apparent effect, to reach their conceptions. And when the voice from Heaven

came, saying, "I have glorified thee and will glorify thee again;" Jesus said, "not because of *me*, but for *your* sakes was this spoken.

So in regard to that class of references, about which so much has been written, where the Father is spoken of under the common pronominal form, implying a distinctness of personality from the Son; they all proceed in accordance with this idea of appearances. To the conceptions of those present, beholding his person and his works, Christ seemed a simple human being; and it would have contradicted all the truth of things, as they then and there appeared, for him to have asserted his personal identity with God. That he gave them an idea of himself the nearest to that of actual identity they were capable of receiving, is evident from the fact that, when he uttered an assertion which, in their estimation, made him equal with God, they took up stones to stone him. Therefore, because in that state of the world a correct idea of the *actual* could not be entertained, the whole representation was carried on under that form of outward appearance, which, according to conceptions then current, it had from the first assumed; and the distinct pronominal form allowed, as a mediate approach to the truth. We need scarcely add that, to his disciples, after, as might be supposed, a long training in such a school had developed within them a higher spiritual perception, he used a very different language, and plainly told them, "I and my Father are one." "He who hath seen me hath seen the Father." "I am in the Father, and the Father in me." Thus lifting to them the veil of the apparent, and for a moment showing the actual. But even they could not bear it; the excess of light dazzled their eyes; and he dwells not long on the matter, but concludes, "I have yet many things to say unto you, but ye cannot bear them now."

The spiritual presence of Christ with his people ever since his resurrection, quickening them into newness of life, comforting them in the hour of gloom,

leading them into the truth, constitutes a presence so peculiar, and a relationship so intimate, that, in the unspiritual views of a sensational age, it cannot be conceived how this presence can be secured, and this relationship kept up, between a personal being, now before them in a human body, but who tells them he is about to go away to a far-off country, even the heavenly one, while they are to remain still upon the earth. Therefore, this promised presence has to be represented as being *sent* after he has gone away; and that the idea of sending may be wrapped in some definite form, that their conceptions may grasp it and prevent the idea from being lost, it is called the "*Comforter*," and a personal pronoun applied to designate it. Few things, we should suppose, would be more distinctly clear to a spiritual perception, than that the Holy Spirit is the actual spiritual presence of the Lord himself, not the presence of another *person* sent by him.

We say, therefore, that the tri-personal Trinity is an apparent Trinity, and the persons apparent persons. In another view, equally correct, perhaps, it may be called an "*Instrumental Trinity*," for the apparent persons are certainly used as instruments to an end. So with the whole scheme of salvation. But we think, under the doctrine of appearances, it will be found to fall into its place more naturally along the line of a general law.

Passing now to the Epistles, we shall find the same thread taken up and carried on. He who on earth prayed, now intercedes. It could not be otherwise; it grew out of the necessities of the case. All the representations are suited to that state of man's development in which he becomes waked up to a higher religious life, while all his ideas are still in a spontaneous, objective state. We find the old Jewish notions of the divine government much enlarged. The plan of operations appears to have less of the chieftainship of a clan about it, and becomes more imperial. The Ruler of the universe is not now represented as performing so

many acts under physical and bodily methods of the human, and assumes the attitude more nearly of moral governor. But still he wields a kind of arbitrary and imperial sway, and performs his acts after the then human mental methods. He elects, predestinates, reproaches, casts into hell, keeps a book of record, saves whom He will, destroys whom He will, imputes the righteousness of Christ to whom He will. These representations, though in accordance with much of the thinking still prevalent, yet stand in a certain marked contrast to that calm compactness of order, and that serene and passive solidity of sequence, with which the God of nature, as He stands before our modern reason, goes forward to the accomplishment of His purposes.

As the universal human mind was in an objective, unreflective state, and the universal human language was only the natural terminology of this state, so all the phenomena of man's regeneration, justification, sanctification, salvation, are represented as objective transactions. All those graces of affection which the Lord, through his Spirit, with our coöperation, prepares in us, are spoken of as being done for us, outside of us, and independent of us. Righteousness is imputed, justification interceded for as before a human tribunal, a broken law satisfied, punishment undergone for us, salvation procured. The Jewish ritual is drawn one step inward. All these things *appear* to be true, as seen through certain states of consciousness. But they are not the actualities of our subjective experience, as they reveal themselves to a higher reflection. We then perceive that righteousness consists in being righteous, justification procured by becoming just, the law satisfied by not breaking it; and that then punishment is avoided, and salvation secured, as a normal consequence. So, God does not elect; He remains perfectly passive: but each man elects for himself his own destiny. So, too, in the matter of predestination. As salvation is supposed to be admission to a place procured for us by a forensic transaction external to us, it *appears*, to that state

of the human faculties, as though God might grant, if He chose, admission to all; and as only a portion are admitted, the appearance follows that God really predestinated to be saved those who are saved, and those to be damned who are damned. The *actual* state of the case is this: as far as regards the divine purpose in their creation, all men are predestined to heaven. But being free agents, they have the liberty of trifling, if they choose, by the road, and thereby many lose their way, and fail of the final destiny God had prepared for them. For what purpose is the acorn created, if not to produce the oak? But do all acorns produce oaks? But, because some acorns fail of their destiny, must we unwisely say that it is not the function of acorns to germinate oaks? So with future punishment. It *appears* to many that God punishes the wicked; and our common theological language is built upon that appearance. But if one should throw himself into the stream above Niagara, and be swept away over the cataract, we should not say, in any use of language which has yet obtained, that God drowned the man, but that he drowned himself. So, with any one who throws himself upon the current of sin, and is borne away to the whirlpool whither that leads, the correct statement is, that he throws himself in.

Further illustration is unnecessary. The forms of expression we have examined are all composed in the language of appearances, which is the general language of the apostolic writings, as it was the language of the whole race at that time. They have thence been taken up, drawn out into consecutive propositions, and turned into the dogmatic statements of our modern creeds. We have shown sufficiently, we think, that a few sentences of the "apparent" language of Scripture are an inadequate foundation for a dogmatic statement which is to be used with all the force of a scientific account of an actual fact. It has been seen that the language of the Scriptures contains a series of adaptations, not only to the Ptolemaic systems of physics, but also to

the Ptolemaic habits of moral seeing. In the field of physics, the world now knows better; and a large number of individuals in Protestant Christendom *think* they know better in the field of morals.

It may be said that "this is rather a short-hand method of ridding ourselves of the dogmas and forms of belief which Christendom has been so many centuries in building, and of placing *hors du combat* whole libraries of labored commentaries and battalions of learned doctors: pity it was not discovered before." We cannot help it; it is not our fault. Nor is it, probably, a whit more disrespectful to the past, than was Copernicus, when he came with his "theory," and plucked the firm-set earth from its fixtures, tossed it out like a thistle-seed upon thin air, and set it to whirling away at the rate of seventy thousand miles the hour, liable to be perturbed in its orbit, and blown about by every breath of force that might be puffed up through the interplanetary spaces.

The reception of this view undoubtedly supposes a revolution in many ideas now current; but experience shows that our ideas have need to be revolutionized once in a decade of centuries, in order that they may not get off the truth track.

Concurrent with this line of the Apparent, there runs throughout the Scriptures a teaching of the Actual and Absolute verities of things. Not so much, we should say, in parallel lines with it, as in an underlying stratum, supporting the tenor of the whole, and here and there cropping out into literal view; as the granite peaks, showing their rugged and rigid faces only at long intervals and on the mountain tops, yet furnish the real matter on which all this variable form of topographical superstructure rests. And as the nomadic tribes might continue their courses forever without becoming acquainted with the verities of geological structure, so may the tribes of moral nomads roam over the surface of Scripture without detecting the difference between primary formation and alluvial deposit.
